

THE  
CRITICAL REVIEW.

SERIES THE THIRD.

---

Vol. III.

DECEMBER, 1804.

No. IV.

---

ART. I.—*A Description of the Genus Pinus, illustrated with Figures, Directions relative to the Cultivation, and Remarks on the Uses of the several Species. By Aylmer Bourke Lambert, Esq. F. R. S. &c. Folio. 10l. 10s. Boards. White. 1803.*

WE have often had occasion to express our obligation to monographists, whose Lyncean optics, embracing a more confined range, are enabled to discover errors and irregularities unobserved by the more general inquirer, and not suspected by the more superficial naturalist. The genus *pinus* has a particular claim to our notice and attention, since it is a pleasing and a varied ornament of our shrubberies, affords us the most cheap and useful timber for building and other conveniences, as well as some medicines of particular value. Mr. Lambert does not confine his views to mere botanical description, but adds the most approved methods of raising the young tree, with an account of the uses of different species, and concludes with a particular description of the medicines and applications procured from trees of the same genus.

Our author's improvements in the task he has undertaken consist in a better arrangement, and a more accurate discrimination of the species, with the addition of those unknown to Linnæus, or Mr. Aiton, who has added many not noticed in the *Species Plantarum*.

' The most remarkable gardens for the cultivation of pines in this country are at Pain's Hill, which are preferable perhaps to any in Europe, both for variety of species, and excellence of growth. A considerable sum of money was formerly made by the gardener every year by selling the cones for seed. Kew gardens likewise furnish many species in high perfection. Among the most striking are *P. palustris*, probably now the largest in England; *P. cembra*, annually producing fruit; *P. pumilio*, *P. halepensis*, and *P. resinosa*. There are several pines remaining at Whitton, the seat of the late duke of Ar-

gyll, so often referred to in the Hortus Kewensis. The first *P. Cembra* ever planted in our island is now growing in these gardens in perfect maturity. Not less worthy of attention are two fine trees of *P. pendula* and *P. microcarpa*, bearing great quantities of cones annually. Sion, the seat of the duke of Northumberland, furnishes many fine trees of this genus, particularly of *P. resinosa* and *P. Tæda*. Croom, the seat of the earl of Coventry, affords almost every species that can be procured. Here are large trees of *P. palustris*, *P. pumilio*, *P. banksiana*, &c. The perfection to which pines arrive on a strong soil may be seen in the very extensive plantations of lord Rivers, at Stratfieldsay, Hampshire; which, in about forty-two years, have grown to a much greater size than any others I have ever seen. In the year 1799, I paid a visit, with the worthy president of the Linnæan Society, Dr. Smith, to the curious garden of the late Peter Collinson, at Mill-hill, and was much delighted to find it nearly in the same state as it was left to his son the late Mr. Michael Collinson, who bestowed much attention upon it. We saw here three trees of *P. Cembra*, the finest in England, and a more flourishing *P. pendula*, the finest that was introduced into this country. I could not help feeling regret when this delightful seat of Flora, where the owner was in frequent correspondence with Linnæus, and which contained the produce of so many distant travels, was sold by Mr. Charles Collinson, and exposed to the danger of being converted into a mere pleasure garden. It has of late however become the property of Richard Anthony Salisbury, esq. a gentleman not less passionately attached to the study of botany than distinguished for his accurate knowledge in that science, and in whose possession the many curious vegetable productions that are still remaining will be inviolably secured from all destruction.\*

Pref. p. i.

The species of pines are arranged in three divisions: first, those with many leaves issuing from the same vaginal base; secondly, those with solitary leaves surrounding the branches; thirdly, with numerous leaves in fasciculi, from one vaginal base. The first division contains eighteen species; the second, ten; and the third, four; in the whole, thirty-two. One other, not yet sufficiently known, is added.

The first, the *P. sylvestris*, was described by Linnæus: to this description, some excellent directions for raising young trees is added. The *P. pumilio*, the mugho or mountain pine, is the variety  $\gamma$  of the *P. sylvestris montana* of the Hortus Kewensis. The *P. tatarica* of Miller's Herbarium, our author remarks, belongs to the *P. pumilio*.

The Labrador pine our author thinks a distinct species, though by Aiton it is considered as a variety of *P. sylvestris*. Our author's trivial name is *banksiana*.

The *P. pinaster*, in some of the later editions of Linnæus's works, is inserted as a variety of the *P. sylvestris*. It is evidently, however, a distinct species, and considered as such by Solander and Aiton. The wood is too soft to be of much value. The first tree planted in England, in bishop Compton's garden at Fulham, is still in existence. The *P. pinca* is a Linnæan species,



sufficiently known. Its kernels resemble almonds; and a pleasant oil may be expressed from them.

The *P. maritima* is by Aiton considered as the variety  $\epsilon$  of the *P. sylvestris*. The *P. halepensis*, the Aleppo pine of our author and Aiton, is an humble tree, chiefly distinguished by the narrow leaves, the very broad apices of the scales, and the obliquity of the fruit stalks.

The *P. Massoniana* is a new species, from China:—‘*foliis geminis tenuissimis, longissimis, vaginâ abbreviatâ, antherarum cristâ dentato-lacerâ*.’ It was raised by Masson at the Cape of Good-Hope, from seeds brought from China; and the specimen is in sir J. Banks’s Herbarium.

The Jersey pine, *P. inops* of our author and the Kew Garden, was brought from the interior parts of North America. It grows in the driest rocky soils; and its shade is preferred to that of other trees, by cattle.

The *P. resinosa* of this work and of Aiton offers no subject of remark. The *P. variabilis*, the variety  $\gamma$  of the *tæda variabilis* in the Kew Garden, chiefly grows in a sandy, but mixed, kind of soil. The *P. tæda* is a Linnæan species: but it merits attention, as it will grow in a sandy soil, with but little nourishment from vegetable mould. These or similar trees should be propagated on the western coasts of Ireland, and other places where the sand is constantly encroaching. This is a very distinct species from the *P. rigida*, with which it is confounded by Miller.

The *P. rigida* of Miller is made, by our author, a distinct species, perhaps without sufficient reason. It is the first variety of the *P. tæda* in the Kew Garden. The *P. palustris*, the swamp pine, is more particularly described, and more completely delineated, than in any former work. Its singular and interesting appearance will give a variety to our woods: but its timber is of little value. The *P. longifolia* is a new species, originally from the mountains of Napaal in Asia:—‘*foliis ternis, tenuissimis longissimis pendulis, vaginâ elongatâ, stipulis integerrimis deciduis, antherarum cristâ convexâ integriusculâ*.’ It is not certain that this may not be a variety of the swamp pine, though varieties of the same species are seldom found in such distant regions.

The Weymouth pine, *P. strobus* of Linnæus and Aiton, is sufficiently known.

‘It is certain that among the full-grown trees, on the best ground, there are some two hundred feet in height, and four or five in diameter at the lower end of the trunk. Wangenheim tells us that he was convinced of the truth of this statement when he was in the dock-yards of Plymouth. ‘We saw,’ says he, ‘two masts for seventy-four gun ships which measured in the whole piece one hundred and eight feet in length, and a roller that was every where three feet in diameter. Such a tree must have been two hundred feet long, and five feet or more in diameter,’ (*Beyt. p. 2.*) The growth of this tree, as we are

informed by the same intelligent author, is very uniform in its native forests wherever it is surrounded with others. It naturally prunes itself, the branches falling off of their own accord. When the young tree stands free, and exposed on open spots, the branches are very extensive, and the planks cut from such have no knots. But when several are growing close together, they attain their full size in sixty years, whereas the same height in *P. picea* usually requires one hundred years. Under these circumstances, in advanced years *P. strobus* has a very small top, in proportion to its height and thickness, composed of long twigs, which do not break under the pressure of the heaviest snow, a pressure that would otherwise greatly impede the growth of the tree. The bark, at first, is pretty smooth and of a dark grey colour, but in old trees it becomes somewhat brown and abundantly impregnated with a whiteish resin, which has a very agreeable odour. The wood is of a yellowish white colour, of a tolerable hardness, very fine, almost resembling the white cedar, and works straight, smooth, and shining. It contains many volatile resinous particles, which contribute greatly to its preservation.' p. 32.

The *P. cembra*, Apherneuilli of the Swiss, is a well-known species. It grows on the bleakest and most barren mountains, and is consequently well adapted to some of the Alpine regions of this island. The *P. occidentalis* is the last of this group, but is described only by Swartz, who saw trees without male flowers or fruit, and a cone much mutilated. The definition follows: '*foliis quinis longissimis margine scabris, strobilis oblongis, squamis apice truncatis.*' No plate could of course be added. It grows in Hispaniola.

The second division contains, as we have said, ten species: the first, is the *P. abies*, the Norway spruce fir, a tree well known. From it, the Burgundy pitch is prepared. The *P. alba*, the white spruce fir, so called from its bark, is more hardy than even the *P. strobus*. It is one of the most ornamental of the fir tribe, producing, at the same time, the best timber. Many parts of England and Ireland might be adorned and benefited by this species. The *P. nigra* of our author and Aiton, the black spruce fir, furnishes, equally with the white, the extract of spruce adapted for brewing that excellent antiscorbutic, spruce-beer. The *P. rubra* does not occur in Linnæus or Aiton. It is the Newfoundland red pine, and may be seen in Messrs. Whately and Barrett's nursery at Brompton. *P. rubra*, '*foliis solitariis, subulatis acuminatis, strobilis oblongis obtusis, squamis rotundatis sublobis, margine integris.*'

The *P. orientalis* of Linnæus and Tournefort is inserted on the authority of the latter; and the plate is engraved from a copy made under the eye of the original describer. The *P. picea*, the silver fir, is sufficiently known. It yields, as the name implies, pitch; and, by Haller, it is supposed to produce the best turpentine. The latter, however, is extracted from a species of another genus, the *pistachia terebinthus*. The *P. balsamea* is also well known; but the plantations have failed in England,

perhaps from too great warmth or richness of soil. Wangenheim informs us that it grows with most luxuriance on the colder sides of mountains, in a soil mixed with clay and sand, dry and poor. The resin of this tree is the Canada balsam, though sometimes sold for balm of Gilead, the production of a species of amyris, the *A. Gileadensis*. The Canada pine, *P. Canadensis*, affords no subject of remark.

The *P. taxifolia*, the Nootka fir, is a species now first described. As the name implies, it is brought from the western coasts of America. In its general habit, it resembles the *P. Canadensis*, and was brought home by Mr. Menzies, who sailed with captain Vancouver. The cones, however, were mislaid; and we are informed only that they are oblong. It is defined '*foliis solitariis planis integerrimis, strobilis oblongis, antheris inflato-didymis.*' The *P. lanceolata* is also new. It was brought from China by sir George Stanton, though it was apparently mentioned by Plukenet; yet it is doubtful whether that botanist meant this species, as he does not mention the globular strobili. The definition follows: *P. l. 'foliis solitariis lanceolatis planis patentibus, strobilis globosis, squamis acuminatis.'*

The third division contains only four species, the first of which is the *P. larix*, the larch. The wood of this tree is known to be extremely durable; and many attempts have been lately made to introduce it, as an ornamental material, into more general use.

'By observation made on the strength of timber, it appears, that a beam of larch, clear and free from knots, and every other imperfection, especially at or near the middle, eleven inches square and six feet and a half long, can bear, if placed horizontally on its two extremities, a weight of two hundred thousand pounds, suspended to the middle of it; and that it can bear still greater weight in an oblique position.

'It is from *P. larix* that the true Venetian turpentine is extracted. This substance has been procured in the greatest abundance near Lyons in France, and in the valley of St. Martin, near Lucerne in Switzerland. But what is very remarkable, the inner part of the wood of this tree yields a pure gum, scarcely inferior in qualities to the Arabian gum. In the Russian empire this has been received into the shops, and sold under the name of Orenburgh gum, an appellation extremely improper, as Pallas justly observes, Orenburgh being very distant from the Uralensian forests, where the gum is collected. The largest and handsomest larch I have ever seen is at Stratfieldsay, the seat of lord Rivers. The trunk of this tree is six feet in circumference, at the height of four feet and a half from the ground, and in proportion quite to the top. Its branches rest on the ground, extending over a space forty feet in diameter. It was planted between forty and fifty years ago by Mr. Malcolm, nurseryman, of Kennington-common. A peculiar boletus draws its nourishment from *P. larix*, and hence has acquired the trivial name of *laricinus*.

The *P. pendula* of our author and Aiton shows itself chiefly in the cold mountainous parts of North America, from the 45° N. latitude. Its native soil is a rich clay, mixed with sand; and it grows to a tall strong tree, whose wood is said to be durable. The *P. microcarpa* our author thinks a distinct species. It is characterised, '*foliis fasciculatis deciduis, strobilis subrotundis paucifloris, squamis inflexis, bracteolis ellipticis obtuse acuminatis.*'

' Miller mentions three varieties of *P. larix*. The first of which, he says, is a native of America, and must be our *P. pendula*; and the second, which is said to have been brought from Siberia, is probably the variety growing at Sion House, alluded to in my description of *P. pendula*. It is difficult to determine what is meant by his third variety called *larix Chinensis*, all the trees being now dead.' p. 54.

' This species is very scarce in England, but would be a great ornament to the finest plantations. The only tree of any size I have seen is at Whitton, where it was planted by John duke of Argyll, and which has a remarkably beautiful appearance in the summer, being covered with a great number of bright purple cones. The specimen from which the figure was taken came from that tree. It is a very remarkable species, the cones being much smaller than those of *P. pendula*. Upon examining the two trees very accurately, I am inclined to suppose them really distinct: besides the smallness of the cones, they differ essentially in the figure of the bracteolæ. The cones of both are sent from America annually to Mr. Loddige, one under the name of the black, and the other of the red larch. He has a large plantation of fine healthy trees of each sort about eighty feet high, which produce many cones every year; and although they grow close to each other, the cones always remain distinct. There are two trees growing at Sion House under the name of the Siberian larch, which I make no doubt were brought from America, and appear to be *P. microcarpa*.' p. 58.

The last species of this division is the *P. cedrus*, the cedar of Lebanon, long since introduced into botanical systems. There is a singularity in this tree, viz. that, when a branch is cut off, the remaining part becomes loose, and if the bark which covers it be struck smartly with a hammer, the knot leaps out. The tree requires a wet, rather than a dry, soil; and, though it spreads widely, is not lofty. Seven of the original trees on Mount Lebanon, we are told, remain, and are of immense size, the trunk of the largest being nine feet in diameter. On the day of the Transfiguration, a solemn feast is held on the mount, styled the Feast of the Cedars. Mr. Lambert thinks the wood only an indifferent sort of deal, and that the account of its properties, as durable, and capable of preserving the objects it contained from moths and worms, was probably referable to some other tree. No plate is added, as the species is so accurately illustrated by Ehret's figures. This is a very insufficient excuse, in a work so splendid as the present; and, unfortunately for Mr. Lambert's

suppositions, the cedar shavings will still preserve woollens from moths.

The additional species is styled *P. dammara*, the Amboyna pitch pine, the *dammara alba* of Rumphius, noticed also by Ray. Its most proper place is near the *A. lanceolata*. Its botanical relations are not well understood; and its definition consists only of a description of the leaves, the only parts which have been preserved perfect. *P. dammara*, '*foliis oppositis, elliptico-lanceolatis striatis.*' Its resin is white and pellucid like crystal, and peculiarly hard. It is particularly described by Rumphius in his *Herbarium Amboinense*, lib. 3. cap. x.; but its medicinal virtues are inconsiderable or equivocal; and the powder is used, instead of sandarach, as pounce.

Some account of the medicinal and other uses of the various substances prepared from trees of the genus pinus, by Dr. W. G. Maton, follows. Though the turpentine of the shops be really the juice of a species of pistachia, yet an oil of a similar nature may be prepared from different trees of the genus pinus. From these, however, the empyreumatic oils of different consistence, known by the names of tar and pitch, are prepared; and the result, after evaporation, is styled resin, or colophony. The Chio turpentine of the ancients was prepared from the pistachia terebinthus. Turpentine is certainly a warm stimulant and diuretic, but of doubtful efficacy as an expectorant—certainly dangerous, when there is any inflammation of the lungs or the bronchial glands. Externally, like all other stimulants, it cleans foul ulcers. The ancients flavoured their wines with turpentine. We still relish a similar flavour on Frontignac: and many, who at first drank spruce-beer as a salutary beverage, continue it from inclination.

The common turpentine, styled liquid resin, is prepared from the Scotch fir: the mode of extracting it is copied from Du Hamel, and its use, chiefly in external applications, properly pointed out.

The extract, or the resin, has been supposed to resemble the balsamum Peruvianum and Copaibæ, and to be useful in gonorrhœa; but modern practice rejects both as too stimulating. The oil of turpentine is the most active preparation of the medicine; and the best mode, as our author remarks, of exhibiting it, is with honey; but equal parts may be combined with a gentle heat, instead of two parts of the honey to one of the oil. The following remarks merit attention; though we own, that, from experience, we think the oil of turpentine useful in sciatica, independent of its action on the urinary organs.

'Its use in diseases of the kidneys originating from ulcerations and obstructions\* in those organs, is unquestionable; which is perhaps

\* I remember a remarkable case of hydatids formed in the kidneys, which came under my care in the Westminster hospital, and which was very materially



more than can be said of its alleged virtues in other complaints, and of those there are many for which medical writers of different ages have extolled the advantages of exhibiting turpentine. Cheyne recommends it as a perfect cure for *sciatica*; but, if I may be allowed to offer the result of my own professional experience, its effects are in few instances successful for the removal of that tormenting disease; and even those cases which I have seen cured, under the use of oil of turpentine, appeared to be rather of the symptomatic than of the idiopathic kind. It is reasonable to presume, that the sciatic nerve, from its origin and course, may owe some of its morbid affections to an obstructed ureter, as well as to a rheumatic diathesis. In watching the state of the urinary excretion after the exhibition of turpentine, in more than one case of what is commonly called *sciatica*, I have actually witnessed considerable changes produced in it, and ascertained the pain about the hip to be mitigated according to the increased presumption of altered action in the ureter. The efficacy of *oleum terebinthinae* as a styptic has been spoken of by some practitioners, but I have not myself witnessed any decided advantages produced by it, and, from having much more reason to confide in other medicines of that class, of late I have ceased to employ it; though in uterine discharges attending cold, enfeebled habits, the more stimulative preparations of turpentine may certainly be exhibited with more safety than in the generality of diseases for which they are said to be calculated. As a diaphoretic, in rheumatic and gouty complaints, there are not wanting authorities for the employment of this medicine, but, in modern practice, it is rarely resorted to. Neither have the solvent effects which it has been said to produce (and which seem to have been inferred only from what is known to take place out of the body) on biliary calculi received much attention in the present day. In Germany, Norway, and some parts of the Russian empire, the essential oil of the pine is frequently used as a remedy for lesions of tendons, and for bruises in general. In England, this remedy has repute principally among farriers, but the recommendations of authors so distinguished as Heister, Platner, and Plenck, certainly entitle it to more frequent trial in chirurgical cases.' p. 70.

Resin is chiefly used as an external application; and tar, as such, is applied only in the form of an ointment for cutaneous diseases and especially *tinea capitis*. To the virtues of tar-water, as usually detailed, Dr. Maton adds nothing from his own observation. It is now, we believe, entirely disused.

The preparation of pitch, lampblack, and the Laplander's bread, made from the inner bark of the pine, are next described, but offer nothing peculiarly new or important.

The *P. Pumilio* affords a turpentine, and an essential oil called *oleum templinum*, or Krumholz oil, highly commended by the

---

relieved by *oleum terebinthinae* given in the dose of about eight drops every four hours. The expulsion of the hydatids seemed to be owing principally to the medicine, for if the latter was omitted for a few days, the pain of the loins, *dysuria*, and general distress increased; and on resuming it, these symptoms were immediately alleviated, whilst the hydatids were voided in augmented numbers.'

German physicians in contusions, rheumatisms, and gout. It is not employed in this country; but we have no reason to think it preferable to common turpentine and its oil.

The kernels of the stone pine (*P. cembra*) are used for all the purposes of almonds; and its oil is the balsamum Carpathicum of the Germans, resembling, in virtues, the Krumholz oil.

The balm of Gilead fir produces a balsam resembling that of Copaiba, and not inferior, it is supposed, to that of the amyris Gileadensis. The frankincense is said to be the concrete resin of the Norway spruce fir; and the Burgundy pitch is the boiled resin from the same tree. The white spruce fir affords the salubrious liquor called spruce-beer; and the method of preparing it we shall transcribe.

‘To make a cask of spruce beer, there ought to be a boiler large enough to hold one-fourth more. This is to be filled with water, and as soon as the latter begins to boil, a bundle of spruce branches broken into pieces is to be thrown into the boiler; the bundle should be about twenty-one inches round at the place of ligature. The water is to be kept boiling until the rind becomes easily detachable from the branches, and whilst this process is going on, a bushel of oats are to be roasted several times over in a large iron pan, and fifteen sea-biscuits, or, instead of these, twelve or fifteen pounds of bread cut into slices, should be well browned, to be mixed altogether with the liquor in the boiler. The branches of spruce are then to be taken out, and the fire extinguished. The oats and bread fall to the bottom. The leaves, &c. floating on the surface of the liquor being skimmed off, six pints of molasses, or course syrup of sugar, or, in default of these, twelve or fifteen pounds of brown sugar are to be added. This mixture should be immediately turned into a fresh Portwine cask, and, if it be intended to give a colour to the beer, the dregs, and from five to six pints of the wine, may be left in the cask. Whilst the liquor remains tepid, half a pint of yeast must be added, and briskly stirred about, in order to incorporate it well with the decoction, after which the cask is to be filled up to the bung-hole, and the latter left open. The liquor will ferment and throw off a good deal of excrementitious matter: in proportion to the quantity that works out, the cask is to be replenished with some of the same decoction kept apart for the purpose. If the bung-hole be stopped at the end of twenty-four hours, the spruce remains sharp like cyder; but if it be intended to drink it softer, the bung must not be put in until the fermentation is over, taking care to replenish the cask twice a day.’ P. 79.

The larch affords the best turpentine after the pistachia; and it has attained the name of Venice turpentine, and is probably a more certain diuretic. Its gum, we have remarked, resembles that of the mimosa Nilotica; and, in June, when its juices are most exuberant, it exudes a sweet fluid resembling manna. Its root nourishes a fungus, occasionally used as an emetic, and as an application to foul ulcers—*boletus laricinus*—but wholly disused in this country.

A letter from Mr. Thomas Davis of Hommingsham, Wilts, relating to the timber yielded by the various species of pines, follows; which we can scarcely abridge. The Scotch fir he thinks the most valuable timber-tree, and the spruce fir the next in order.

An extract from Mr. Coxe's Travels, on the subject of Christiana deal, follows. Deal is either of the red or white kind, and furnished by the Scotch and spruce firs respectively. And this very splendid and instructive volume is concluded by a copy of a letter from Mr. Marsham on the insects destructive to pines, which merits the attention of every nursery-man. We need not, after this full account, offer any particular encomium on the work: our attention to it sufficiently shows the estimation in which we hold it. The printing is splendid; and the plates, thirty-eight in number (for of many species the parts are too large to be comprised in a single plate), are executed with great precision, accuracy, and elegance. It is singular that the representation of one species should be omitted because its figure occurs in Ehret, whose work is by no means common.

ART. II.—*Memoirs of the Life of Gilbert Wakefield, B. A. &c. In Two Volumes. Vol. I. written by himself, a new Edition, with his latest Corrections, and Notes by the Editors. To which is subjoined, an Appendix of original Letters.—Vol. II. by the Editors of the First Volume. With an Appendix, consisting chiefly of original Letters and Papers. 8vo. 11. 1s. Boards. Johnson. 1804.*

WE open these volumes with intermingled sentiments of pleasure, mortification, and regret. The subject of this biography was no stranger to us: on the contrary, we knew him well; we knew him in all his greatness and his littleness, his virtues and his foibles, his good and his evil; and the pages of this journal have occasionally been enriched with the best and purest streams of his erudition. In mental powers and classical attainments, in stern inflexible integrity, and a firm undeviating belief in the pages of revelation, to the support of which his noblest and most consolatory studies were directed, he was an ornament to his country, and an honour to the generation in which he lived. But he wanted a knowledge of life and manners—he wanted a knowledge even of the modern history of man—he wanted that grace and polish, both of style and sentiment, which can alone give dignity to controversial discussion, and prevent it from degenerating into open hostility and rancour. He had only beheld the world from his own closet:—he knew nothing of mankind, but from speculative contemplation: he was, in every respect, ill qualified for political pursuits; and we speak from his own information, when we assert that they not only

constituted a subject which was naturally irksome to him, but in which he never professionally engaged till long after he had reached the meridian of life. Almost all, therefore, that he did in this line, was wrong: his principles were unquestionably correct and unimpeachable; for they were drawn from the best and purest of sources; and, had they been otherwise, they would have had no admission into his heart; but he often drew from them erroneous conclusions: he made no allowance for the intricacies and contradictions of high political stations, for the snares of office, for the occasional necessity of disguise, and even artifice: the Gordian knot was, in his estimation, to be abruptly cut, but never slowly unravelled; and if good could not be accomplished by itself without the admixture of evil, it was not to be accomplished at all. There is no science in the world so apt to enkindle the passions of the most temperate, as that of politics: but Mr. Wakefield was not one of the most temperate; his feelings were at all times irritable; he could seldom sufficiently repress himself in discussions with his own friends, and upon points of but trivial importance. It was not to be expected, therefore, when once he had launched abroad into the new and agitated ocean of politics, that he would evince a cool and dispassionate command of temper, which he had seldom discovered on any other occasion. We earnestly wish we could throw a veil over the whole of this period of his history. No man, with the best principles imaginable, ever exhibited more imprudence in their application: his intemperate ardour at length attracted the notice of government; he was pursued with a rigour, which, whatever may have been its justice, ought, perhaps, in consideration of his numerous and energetic virtues, and the high services he had rendered to the cause of religion and literature, to have been mitigated; and he fell eventually a sacrifice to the vindictive arm of the law, exercised with unmitigated severity upon a frame too irritable to sustain so violent a stroke.

But we are ourselves writing a history, instead of examining a history already written. The Memoirs before us consist of two parts: the first comprising the account of Mr. Wakefield's own life published by himself in 1792; and the second, of matter added by the present editors, Mr. John Towill Rutt and Mr. Arnold Wainwright, who dedicate their labours to the rev. Thomas Wakefield, B. A. vicar of Richmond, in Surrey, and brother to the subject of the present work. Upon the former part of these memoirs it is altogether unnecessary for us to dwell, since we have already given an ample account of it in a prior number\*; we shall, therefore, only observe that it has been occasionally revised by the author himself, who intended, had his life been spared, to have reprinted it with the posterior

---

\* See Critical Review, Vol. lxxvi. p. 32.

events which had attached to him; that the whole has been rearranged into chapters, with a trifling variation from the original order; that the editors have incidentally added a few manuscript notes, which were found among Mr. Wakefield's papers, and seem to have been intended for the places in which they now make their respective appearance; and that several others have been added by themselves, which, they tell us,

'are designed to shew the validity and justice of opinions which he strenuously maintained, but which many might be disposed to regard as the vague effusions of a retired scholar, unacquainted with the world, and therefore but ill qualified to form a proper estimate of the manners and practices of those engaged in more active scenes. On these occasions, considerable attention has been given to quote such writers, and those almost exclusively, as will be acknowledged of unquestionable authority. For obvious reasons, those have been preferred who, in their general principles of politics and religion, materially differed from Mr. Wakefield.' Vol. i. P. x.

This *difference*, however, we have seldom noticed in the cursory survey we have taken of this volume. The notes, on the contrary, appear chiefly to be selected from Milton, Paley, Jortin, Disney, Lindsey, Samuel Clarke, and Benjamin Franklin; with all of whom Mr. Wakefield coincided upon most questions, and with the greater part of whom he lived on terms of the closest friendship. These notes, moreover, are for the most part upon the common and hackneyed subject of the slave-trade, and similar topics of public notoriety, and might have been spared without any loss to the value of the book.

The volume closes with an Appendix, containing letters written by the author between the years 1778 and 1792 inclusively, now first presented to the public; and of which the greater number have been communicated to the editors by the rev. Dr. Gregory, to whom they were addressed. This is to us by far the pleasantest part of the entire work. The letters were written when Mr. Wakefield was a young man, and several of them shortly after the completion of his academic studies. They discover, in a very high degree, an ardent thirst after knowledge, with a rooted and pre-eminent attachment to sacred literature; great ingenuousness of heart; a stern inflexible integrity, that no temptation could seduce; and, in a measure that will be little conjectured by those who only knew him in the later years of his life, a modest diffidence of opinion, an ardent desire to avail himself of the abilities of others, a warm and animated patriotism, and a candid and liberal interpretation of the motives of those who differed from him upon disputed points. We shall endeavour to verify these observations by a few extracts from the letters themselves.

At the age of twenty-two, a desirable opening occurred to him, by the death of the master of Brewood school in Stafford-



shire, which he was extremely anxious to fill; but having already departed, in several of his religious sentiments, from the doctrines of the Thirty-nine Articles, he had conscientiously determined upon subscribing them no more, whatever might be the loss he should sustain. In consequence of this resolution, his first object was to learn whether subscription were a condition demanded by the trustees; he was answered that it was not; and, by pursuing an active canvass, he had every prospect of being put into possession of what was then the utmost summit of his ambition. He at length discovered, however, that he had been misinformed, and that a subscription of the Articles was a condition peremptorily imposed by the founder of the school. He instantly relinquished so desirable a prospect, and wrote the following letter to a friend who had endeavoured to persuade him that he might subscribe with a safe conscience.

‘ Dear sir,

Richmond, Surry, Oct. 22, 1778.

‘ You are too scrupulous in apologizing for your delay: the very acknowledgement is with me a sufficient apology; because I also am in the body.

‘ The same maturity of deliberation that determined me to acquiesce in so decisive a resolution some time ago, makes me less liable to be influenced on a sudden, even by the most plausible and rational remonstrances. I give my judgement on Powell’s Sermon with much diffidence, it is so long since I read it, and I have it not by me: all I can recollect of the matter is, that his argument appeared to me then by no means satisfactory; rather calculated to evade than determine the debate. However, if at the best every man subscribe in a different and indecisive sense, there is in my opinion no alternative; let such articles be abolished; *that* subscription is an absurdity and a snare: and, if it exclude any from the church, will exclude only the deserving.

‘ As far as I am able to discern, the unequivocal language of Scripture gives us reason to expect a much more flourishing and extensive reign of Christ than we now see: and if they who are of full age refuse to act conformably to their superior knowledge, in leaving the first principles of the doctrines of Christ, and going on unto perfection, they counteract the designs of God, who raised them up as lights in their generation, and obstruct the furtherance of the universal kingdom of his son.

‘ As to our church and nation in particular, I, though no visionary, am fully persuaded in my own mind, that the indifference, venality, or licentiousness of all orders and degrees of men amongst us, without some unexpected revolution to rouse us from our insensibility, will draw down a signal vengeance for the abuse of the many blessings we have enjoyed, with so much greater advantages and so much better knowledge than any other people. At the same time, the latitude I allow myself, I freely allow to others. Happy the man who is not condemned by his own conscience; happy the man who, whilst he thinketh that he standeth, takes heed lest he fall.

‘ The apostle says, If any man say unto you, this is offered in sa-

crifice unto idols, eat not : *i. e.* If any man inform you (or if you think) that these Articles are partly irrational and partly antichristian, subscribe not. Besides, had I opportunity, I think it might be shewn, that the cases are not parallel; at least, according to my apprehension, the same argument would have holden good against a renunciation of the errors of the church of Rome.

‘On Wednesday I received a letter which determined my fate with respect to Brewood. I had been given to understand, from what appeared to me the best authority, that subscription was not necessary to an introduction to the mastership. In consequence of this, my friends, and among the rest \*\*\*\*\*, interested themselves so much in my behalf, that I find there was the most flattering prospect of success. But a second, and an unquestionable information has convinced me that subscription is indispensable, which of course necessitates me to relinquish all further expectation. This I must confess chagrined me not a little, as that appointment would have been a comfortable settlement for life. But thus it must be.

‘I am chiefly sorry to have given my friends so much fruitless trouble; though the kindness in reality be equally great on their part, and the obligation on mine. I go next week to a curacy at Liverpool, where I shall endeavour to discharge my pastoral duty to the best advantage, well knowing how much a blameless character is preferable to the purest speculation, and that all *knowledge* without *charity* availeth nothing.

‘The praises you so liberally bestow, however undeserved, cannot but give me great satisfaction, when I reflect on the man who bestows them. Whatever I may once have been, my unsettled situation and perplexity of mind have so much hindered and embarrassed me of late, that I am now, at best, but stationary. I have found, especially, so little opportunity of pursuing my classical studies that our Alma Mater, who dismissed me with approbation, would now scarce acknowledge her degenerated son.

ΤΟΥ Σ' ἤΤΟΙ ΜΕΝ ΕΚΕΥΝΤΕ, &c.

‘I beg my compliments to \*\*\*\*\*, and am, with great respect,

‘Your much obliged friend,

‘And very humble servant,

‘GILBERT WAKEFIELD.

‘P. S. I am told Liverpool is a convenient situation for procuring a few pupils. I wish I may not be deceived in my expectation.’  
Vol. i. p. 381.

The name of this correspondent of Mr. Wakefield we know not; but, in the following note of the present editors, there is a sneer and insinuation against him, which we cannot suffer to pass without reprehension; and which is equally derogatory to their own character as men of candour, and to that of Mr. Wakefield, since the person to whom it alludes was his confidential friend.

‘We have understood,’ say they, ‘that this gentleman, *as might not unreasonably be expected*, afterwards obtained considerable preferment. *Sic itur ad astra.*’ Vol. i. p. 378. To point out such a passage is sufficient; it requires no comment.

We make no apology for inserting the following letter: the sentiments contained in it do credit to the writer, and, we believe, will be universally acceded to by our readers.

‘ Mr. Wakefield to the rev. Mr. Gregory.

‘ Dear sir, Warrington, Feb. 27, 1780.

‘ I seize one of my first intervals of peace and recollection to acknowledge your last favour and services. Indeed, I perceive myself engaged in such a variety of business, that I can hardly find leisure for the indulgence of one of the most pleasing occupations of life—a communication with friendly and intelligent correspondents. And yet, I believe, this embarrassment is chiefly of my own creating; as I never lose sight of my grand object, improvement in theology; or rather pursue it with unrelaxing perseverance; though the avocations of my appointment here are on several accounts very irksome, and would be so in a much greater degree, if they were not happily tempered by some alleviating circumstances.

‘ What I wish is, to see a fair translation of the New Testament, and an unprejudiced display of its precepts, as they are, independent of system, and laboured expositions, as the grand essential to the rectification of speculative error, and the establishment of some tolerable uniformity of opinion. When I say speculative, I include something more than is generally apprehended from that term; as I am well persuaded, that there is no religious truth, unconnected with an upright and honourable practice.

‘ I am happy to hear of your advancement in this most important walk of literature, and make no doubt that your enquiries will be productive of utility to others and permanent satisfaction to yourself. You will be cautious in your application of the term *natural religion*: it is a dangerous and indeterminate expression. What are we to understand by it? Either religious truth as *discoverable* by unassisted reason: or as actually *discovered* by it prior to the promulgation of Christianity. In the latter acceptance, we must seek for it in the writings of the pagan world, where it will not appear to very great advantage, though investigated, more or less, by some of the most sagacious and comprehensive minds that ever illuminated human life. If we adhere to the former sense, we may, indeed, draw out a system, *apparently* the result of unenlightened reason, and unconnected with revealed wisdom. But when we consider how much our faculties have been expanded by an early and unceasing intercourse with the sublime precepts of the Christian dispensation, and how much we owe to that source, though we be not sensible of our obligation, and cannot disentangle mere *natural* from *revealed* knowledge, with all our ingenuity and caution: when we consider this, we shall be at a loss in what to acquiesce as the suggestions of solitary reason, and shall not extend the limits of natural religion beyond the discoveries of *heathen* writers.

‘ Nor does the word *reason* appear to me quite unexceptionable, as commonly used, when opposed to *revelation*. In what situation do we think mankind would at this moment be, independent of all revelation? Those notions of a future state, being of a God, &c. are in my opinion *hereditary*, though demonstrable when once known and

properly considered : for the human mind does not seem to differ from the faculties of brutes so much in native strength as in a capacity of cultivation. I hope you will persist in your plan, as it is well worthy of your diligence and abilities.

‘ My wife is now well again, and desires her compliments. I wish I could say as much for the *civility* of her little one. But alas! he is at present of “ a slow speech, and of a slow tongue ; ” which words, by the by, gave rise to Voltaire’s flippant remark upon the hesitancy of impostors—“ *Moses ne begayoit-il pas ?* ”

‘ When can we see you for a few days? I have no immediate intention of visiting your quarters.

‘ Believe me yours,

‘ With great sincerity and regard,

‘ GILBERT WAKEFIELD.’ Vol. i. p. 391.

While upon this subject, we shall step forward, to add the following paragraph, closely connected with it, and which is well worth insertion. It occurs in a subsequent letter, written to the same gentleman, September 10, 1784.

‘ You mistake my favourite study ; which is not polemical divinity but divinity itself ; which is quite another thing. *C’est toute autre chose*, as Mr. Maty says. And the reason why I never took any pleasure in *moral ethics*, — he calls them, and would not give one penny for all the morality in the world, is, because there is no foundation for virtue and immortality but in revelation : and therefore I could never see any advantage from moral writings, though you point out so many. Give me that edification and those hopes which I find in the Scriptures, and let others find theirs where they can.’ Vol. i. p. 512.

His opinion of the credibility of the Hebrew Scriptures may be collected from the following passage, which also occurs in a letter to the rev. Mr. (now Dr.) Gregory, of the date of May 30, 1800.—

‘ The argument in defence of the Mosaic œconomy is reducible to a smaller compass, and may be proved from the Christian : the labour, therefore is but one. If Christianity be true, the truth of Judaism is immediately and of necessity inferred. Would Christ quote the writings of an impostor? Would he give his testimony to a lie? Would God have commissioned an impostor to appear in glory with Elias, and to communicate to his Son his approaching sufferings? You will evidently perceive, by this brief account, upon what grounds I would combat the adversary. This way is, in my opinion, the most advisable by far.

‘ At the same time I am fully persuaded that the independent attestations to the Jewish revelation, internal and external, are abundantly sufficient to command the acquiescence of any prudent man who will acquaint himself with them. No evidence of this kind amounts to mathematical demonstration : it is all that the most scrupulous sceptic has a right to claim, if it be highly probable : no historical evidence can be greater, and good arguments might be offered

against the propriety of any greater in *religion*, which respects the *conduct* of a rational and probationary creature.

‘Not, however, that I should think myself obliged to accept as authentic history, every fact recorded in the canonical books of the *Old Testament*. And yet perhaps no general rule could be laid down in this case, concerning what should be rejected, and what received: and every man would differ according to his different apprehensions of the subject. To give an instance. It is related (Joshua x. 12—15) that the sun and moon stood still at the command of Joshua. Supposing the earth’s diurnal rotation only to have been suspended, every particle of loose matter on the surface must have been miraculously detained in its position at that time, or the centrifugal force would have carried it away from its place: to say nothing of the great disproportion between the miracle and its end. God, in authenticating his last and best revelation, was not so *profuse* (if we may so speak) of his exertions. All the mighty works of his *Son* were benevolent in their object, and important in their end. Besides the context shews this particular of the relation to be extracted from another book, probably a collection of poetical pieces: and as the battle evidently appears to have commenced early in the morning, and might continue through the day, the author of the work referred to, took advantage of this circumstance, and by a sublime amplification, not unusual in the figurative raptures of eastern poetry, magnified the appearance of those luminaries from the beginning of the battle to the end, into a suspension of their course in the midst of heaven.’ Vol. i. p. 402.

It might have been observed by our editors, that Mr. Wakefield is not the author of this explanation of the passage; which has been frequently advanced by prior commentators on the sacred writings, and especially by Herder, in his *Geist der Ebräischen Poesie*, band II.

We have said, and upon personal knowledge, that Mr. Wakefield was never fond of politics in the earlier part of his life: and the only passages which have occurred to us in the course of these letters as possessing the remotest reference to such a subject, are one or two upon the abolition of the slave-trade, which we cannot wonder at that he should have abominated, and the three following:—

‘*Though we do not interest ourselves, as some do, in the POLITICAL MANŒUVRES of the day*, we must both lament the unhappy lot of the *Royal George*. I unexpectedly, and without notice, read that article in the newspapers, and never felt such an oppression of sympathy, and dismay as at that moment.’ Vol. i. p. 476.

‘Much good may your American appointments do you! I think *no emoluments, no post*, that could be given me there, *would induce me to migrate from my native spot*. Depend upon it, *there will be no such doings in that latitude, as there now are in Old England, for many generations*. And yet you, as a single man, may reasonably find yourself disposed to encounter many hazards, which would not be so suitable



to my associated condition; and I heartily wish you were revolving in some sphere, where your powers of usefulness might be more extensively and efficaciously diffused.' Vol. i. p. 485.

'As Mr. Pitt has risen in your opinion, he has proportionably sunk in mine. I pronounced, from his first speeches I ever saw, that he would never be a great man. They exhibited the caution, the precision, the coldness of a gray-haired orator: unattended by the bold luxuriances, the bright-eyed fancy, the general characteristics of youthful genius. Besides, that absurd stateliness of manners, which will command respect, but never gain love; those symptoms of an immoderate self-opinion, visible in his exterior ever since I knew him; his fondness for courtly honours, are properties incompatible with a truly great and amiable mind. For my part, it seems to me highly disgraceful that so young and inexperienced a man should direct a nation, and monopolise its first offices, to the exclusion of more venerable and able characters. *His integrity is, I dare say, unimpeachable.*' Vol. i. p. 505.

To one party of the nation, this character and prediction concerning the present minister will evince a greater shrewdness of political judgement than usually belongs to the recluse scholar, and those who only contemplate the busy world from their study-window. The concluding sentence (and many others of a similar complexion might be added, if it were necessary) proves that the writer was at this period possessed of more candour, and a more dulcified temperament, than he often exhibited in subsequent life. It is not surprising, therefore, that he should have then commanded a greater portion of general esteem. From a letter of an intimate friend to him, we learn that the bishop of Chester (now bishop of London) kindly inquired after him, and lamented his dissent from the church: and he was on terms of the most friendly correspondence with the bishop of Landaff, and more especially with the late venerable bishop of Carlisle; as also with his old colleagues, the bishops of Lincoln and of Norwich, whom he afterwards accused of having deserted him. Yet, even at this period, he seems to have given occasional tokens of what may be regarded as his natural infirmity, and had the ingenuousness to acknowledge it.

'My *ennui* and peevishness,' says he, 'or rather frowardness of head, is so extraordinary, that I could not by any means assure myself of completing this letter when I first began it.' Vol. i. p. 408.

And again, in another letter:—

'But I cannot congratulate myself upon such rare endowments. My head is *coy* and capricious, soon fatigued and soon confused, and requires to be courted into good humour by every possible expedient.' Vol. i. p. 423.

In like manner, in a third letter:—

'You will see that I pathetically touch upon this topic in my preface; and give that degree of castigation to the reviewers, which I hope you will not disapprove. I express myself in terms of moderation; because I cannot expect every friend to keep pace with me in my vagaries.' Vol. i. p. 478.

It is on these accounts that we have been particularly pleased with these letters; they unfold the man at the moment of writing them, without disguise or the inflecting medium of intervening years; and they unfold him, too, to far more advantage than in the dress, made for the purpose, in which he unfolded himself to the public in his 'Memoirs' of his own life. In point of style, playfulness, or variable matter, however, we cannot praise them. Mr. Wakefield is admitted by his editors to have had a 'great aversion to letter-writing' (vol. ii. p. 184.), which he himself ascribes to 'the extreme eagerness with which he always pursued his studies as his necessary duty.' But, to speak the truth, he appears to have had no great talent for *epistolising*, to adopt a term of his own; and the assertion requires no other proof than a comparison between these letters and those of Mr. Cowper, which are so freely given by Mr. Hayley in his life of this latter gentleman, and which equally afford a model for epistolary correspondence, and a banquet for the lounge who never writes at all. In Mr. Cowper, all is simple, natural, and bending: in Mr. Wakefield all is harsh, turgid, and coerced; he perpetually forces his Latinity into his native language, and cannot relax from the scholar when he is unbosoming his heart to his friend.

'Do not let this hasty letter,' says he, '*derange the regularity and obnubilate the perspicacity of your ideas.*' Vol. i. p. 454.

So again, on another occasion:—

'I accept your desire of inspecting any productions of mine, as a proof of your regard; but alas! I am *in labour, and cannot bring forth.* Oh! for the *obstetrical interposition* of leisure and tranquillity!' Vol. i. p. 423.

In the second volume alone, are we to look for any regular detail of that portion of Mr. Wakefield's life which was subsequent to his own Memoirs, or for that part of the general work in which the editors assume the province of authors. Mr. Wakefield was at this time a resident at Hackney; and the volume opens with an account of the publication of the third part of his *Silva Critica*, printed, like the first, at the Cambridge university-press. The fourth and fifth parts shortly succeeded; but as, in consequence of his having offended several of the heads of the university by espousing at this time the cause of Mr. Frend in a well-known controversy, the academic press was now closed against him, these last parts were generously brought forward at the expense of his venerable and

truly valuable friend, Mr. Tyrwhitt. In the ensuing month of February, 1794, Mr. Wakefield, for the first time, consented to quit 'his favourite walks of literature for the thorny road of political contention,' by a pamphlet in direct opposition to the late disastrous war, entitled 'the Spirit of Christianity compared with the Spirit of the Times in Great Britain.' His next appearance in public was for the purpose of opposing that conceited and impudent sciolist in Biblical criticism, Thomas Paine, who in 1793 published the first part, and in the ensuing year the second, of his 'Age of Reason.' If ever the brazen front of arrogance, the vain pretensions of ignorance, the envenomed blunders of malevolence, demanded severe reprehension, it was on this memorable occasion; and we have the satisfaction to add, that the author of that infamous pamphlet received from our literary Draco all the castigation he deserved. Upon this subject we were astonished to meet with the following observations from the present biographers.

'In October of the same year, Mr. Wakefield published "A Reply to the second Part of the Age of Reason;" in which it cannot be denied that the severities of reproof were dispensed with no sparing hand. This reply proposed some ingenious solutions of scriptural difficulties, and several criticisms on the phraseology of the Bible.

'The severities to which we allude were *perhaps* merited by this author for "the audacity of his assaults on those venerable systems, which have constituted, and still constitute, the delight, the hope, and the consolation of multitudes much wiser and much better than himself;" yet *we regret* that they were resorted to *in the present instance*. The office of "castigation" was *unworthy of our friend's talents*, and detrimental to his purpose of persuading others. Such a contemptuous treatment, even of an unfair disputant, was also too well calculated to depreciate in the public estimation that benevolence of character, by which Mr. Wakefield was so justly distinguished.' Vol. ii. p. 28.

Never have we seen worse reasoning, or more misplaced compassion, than in this single sentence. Paine, the writers admit, *perhaps* merited the castigation he received: but they '*regret that it was resorted to*.' They intimate at least that there are occasions on which such severities may be properly exercised, but they regret that it was resorted to '*in the present instance*.' Now we would ask these men of mercy and fine feelings, *in what instance* could the literary cat-o'-nine-tails be more worthily applied than in *the present*? Upon whose back could it be better applied, than upon his, who, in their own language, had committed the most 'audacious assaults on those venerable systems which have constituted, and still constitute, the DELIGHT, the HOPE, and the CONSOLATION, of 'the wise and the good? We cannot too strenuously protest against this affected dulcification of the passions; this diluting the noblest ardour

and energy of the spirit into butter-milk; this smoothing the native prominences of the heart into a polish too slippery for a single feeling of honest indignation to maintain a footing upon; this absurd effort of modern morality, by which, in order to prevent man from becoming a savage, he is to have all the best passions and faculties of his nature plucked away from him. BE YE ANGRY, said the apostle, BUT SIN NOT: and, surely, if ever *anger* could be indulged *without sin*, it was in the instance before us. But let us further ask these gentle and unoffending quietists, in what manner *they* would have had Paine punished, since they admit that *perhaps* he deserved a severe castigation? We ask this second question, because we find them immediately afterwards stepping out of their way to express their indignation that the 'Age of Reason' should ever have become the subject of a *criminal prosecution*, and to cite passages from respectable writers in condemnation of such a practice. We, too, lament that the law-suit in question, or any law-suit upon similar grounds, was ever instituted: we would always have the lash dealt, and dealt plentifully, from the press: but, if neither the press, nor corporate societies, nor the attorney-general, be to punish—we repeat the question, from what quarter is the punishment to flow? or is the outrage to pass without redress?

Mr. Wakefield's next publication was also political, and entitled 'Remarks on the general Orders of the Duke of York to his Army,' upon the subject of Barrère's sanguinary decree to give no quarter to British or Hanoverian soldiers: a decree, however, which, to the honour of mankind, and especially of the French army, was never complied with. In 1794 Mr. Wakefield appears to have been most busily engaged, and in his own immediate line of classical pursuits: for he either published, or projected, editions of Horace, Virgil, select Tragedies from the Greek, Pope's poetical Works (a labour which was afterwards curtailed into Observations upon Pope), a small volume of Translations of select Passages from the Latin Poets, and another of Bion and Moschus—the sale of which last, however, has never been very extensive; in part, perhaps, owing to the political remarks which were most inappropriately and unwisely crowded into the preface. Our biographers next proceed to notice, in their order, Mr. Wakefield's edition of Pope's Homer; his general Observations on Homer and his Translators; his accurate and superb edition of Lucretius, a work that will immortalise his name; his Diatribe; Letter to Mr. Bryant upon the Troad; and to Mr. Wilberforce upon his 'Practical View of the prevailing religious Systems of professed Christians;' upon none of which do we meet with remarks that need detain us.

Mr. Wakefield's next publication was his memorable and fatal Reply to the bishop of Landaff's Address to the People of Great Britain, which drew down upon him the well-known pro-

secution of the attorney-general, and an imprisonment for two years in Dorchester jail. This is unquestionably a delicate subject to treat in the course of his history, and our biographers seem at a loss how to handle it. Hence the account they have given is neither a detailed statement, a vindication, nor even an apology, though it partakes in some measure of the nature of all three. The chief point in which they appear to labour, is, to prove that it was by mere chance that the author engaged in writing it; that it was composed with the utmost rapidity and precipitation; and hence that he was altogether uninfluenced by that premeditated malevolence against the constitution which the language of our legal courts attributed to him.

'So little intention had Mr. Wakefield of writing any observations, or comments on the 'Address' of the bishop, at its first appearance, that, but for the following circumstances, he had not prevailed upon himself to interrupt the course of study, in which he was at that time much occupied, even to peruse the pamphlet.

'Soon after the publication of the 'Address,' accidentally finding it on the table of a friend, he was desired to carry it home and read it at his leisure. This however he declined. He then made another visit, and, again meeting with this tract, read a few pages. Some positions, which accidentally caught his attention, made a strong impression upon his mind. It occurred to him, as he walked home, that it would be no useless, nor unimportant, employment to spend a few hours in attempting to refute doctrines which appeared to him, not merely erroneous, but of pernicious tendency. He was the more inclined to impose this task upon himself, from the merited celebrity and high station of the author. He therefore immediately wrote to the friend at whose house he had first seen the pamphlet, desiring him to send a copy to Hackney. It did not reach him till late that night, and when his friend visited him early on the following afternoon, he was surprised to find that Mr. Wakefield had been engaged during the interval in drawing up a 'Reply to the Bishop.' It was then finished for the printer, to whom it was transmitted, either that evening, or early on the next morning.' Vol. ii. p. 116.

'As to the arguments of the 'Reply' (say they) and the representations of public men and measures, which it contained, we forbear to venture upon these proscribed topics. That it was not generally considered as 'a false, scandalous and seditious libel,' is sufficiently proved from letters in our possession, which Mr. Wakefield received upon that occasion, some of them from men of the first legal talents. Also the prelate to whom it was addressed returned the following acknowledgement for a copy sent him by the author, which as it cannot be considered in the light of a private confidential communication, we feel ourselves at full liberty to insert.

Sir, Great George Street, Westminster, Feb. 3, 1798.

'I last night received your reply to some parts of my pamphlet, and, apprehending that I am indebted to you for the present of it, I take the first opportunity of returning you my thanks. I will not



enter into a discussion of the points on which we differ, being too conscious of the fallibility of my own judgement to be eager in pressing my opinions on any one. I have always held your talents and industry in the highest estimation, and have a sincere hope that the time will come when they will be noticed as they ought to be.

‘ I am, sir,

‘ Your faithful servant and well-wisher,

‘ R. Landaff.

‘ But the ministry in which Mr. Pitt presided regarded this publication with other eyes, nor had they any such consideration for learning or sincerity as the bishop of Landaff *professed*. The sentiments so freely avowed respecting the late war and its abettors; together with the charges of corruption and abuse upon our civil and ecclesiastical systems, all conveyed in language ardent and unguarded, roused the indignation of these not unresentful statesmen. They soon determined on a prosecution against the author and publishers of this ill-fated pamphlet.

‘ The first victim of their resolution was Mr. Cuthell, the original publisher, who likewise sold the author’s other works. Mr. Johnson, the bookseller, was presently involved in the same accusation, and afterwards Mr. Wakefield himself.

‘ With no small surprise, he heard of the arrest of his publisher, as he had never scrupled boldly to avow himself the author. He immediately wrote to the attorney-general, acknowledging the pamphlet, and requesting to be made alone answerable for the legal consequences of its publication. To this transaction he thus refers.

“ Animated by conscious rectitude, nor *afraid of acknowledging* any action, which I am not *ashamed to commit*, I never hesitated to give every proof of being the author of that pamphlet; and, when my unsuspecting and unoffending publisher was apprehended, I was ready to substitute myself, as the only possible offender in this transaction.”

‘ This application having failed, or, as Mr. Wakefield expresses it, “the letter of conciliation and apology” having “produced the contrary effects, of exasperation and resentment,” he determined to take upon himself, so far as he was able, whatever injury Mr. Cuthell might sustain, shewing him the most liberal attention during the whole period of his prosecution, and, in the event, entirely discharging his costs of suit.

“ As Cuthell,” he remarks, “from his confidence in me, was involuntarily betrayed into this embarrassment, I felt myself bound in honour to defray, and have defrayed, all his expences; which amounted, far beyond my previous calculation, to no less a sum, exclusive of some small appendages, than 153*l.* 4*s.* 8*d.* which is equal to the clear annual income of all I am worth.” An act of generosity which, in similar circumstances, we may venture to affirm, is almost, if not entirely, without example.

‘ The painful apprehensions of Mr. Wakefield’s family, and of himself, on their account, during the year which elapsed between the arrest of Mr. Cuthell, and his own trial, with the various injuries they sustained, can be justly estimated only by those who endured them,

or who witnessed them in the daily intercourse of an intimate acquaintance. He thus describes them to his jury :

" Consider, gentlemen ! how afflictive this prosecution has been already. More than *twelve* months have elapsed now, since these proceedings were begun. Ye will be sensible (for the habitual inhumanities of office have not hardened *your* hearts to stone) of the alarms which have agitated my family and friends, through so long a period ; particularly females — mother, wife, and daughters — who view the black apparatus and grim practitioners of judicial authority with sentiments of horror disproportionate to the *real* terror of the objects, as presented to the less confused contemplation of manly souls. Consider also the enormous expences of these prosecutions, inconceivable to those unexercised in such odious encounters, and of comparative insignificance to the wealthy, but most oppressive to men like me. One specimen of that *uncostly justice*, which I satirise in my pamphlet, was gloriously exemplified in my very *information*. Some court, or some office, of some denomination extorted *six guineas* for a copy of the charge against me : so precious, so dearly purchaseable are the *favours* of this indulgent gentleman. In short, if I were in reality that mischievous person of the *information*, my penalties of mind, body, and estate, (which are not half exhausted even on a propitious issue of this trial,—a mere *beginning of sorrows*,) my penalties, I say, from a grievous interruption of my studies, to me an irreparable injury, the enormous expences of the law, and the distractions of my family and relatives ; these penalties surely preponderate above the mistake, into which I *may* possibly have fallen from a perversity of purpose or opinion."

" With regard to his feelings, merely on his own account, a sense of the integrity of his design, in the publication of his pamphlet, never failed to preserve his habitual cheerfulness. Nor were his friends deficient in their kind offices.

" The trial of Mr. Cuthell had been fixed for July 6, at Westminster ; it was then postponed on account of the non-attendance of a full *special* jury, and the refusal of the attorney-general to complete the number from the *common* jury ; in the professional language, to "pray a tales." A few days afterwards the trial and conviction of Mr. Johnson took place, before the late chief justice lord Kenyon at Guildhall.

Mr. Wakefield immediately printed "A Letter to Sir John Scott, his Majesty's Attorney-General, on the Subject of a late Trial in Guildhall."

" Besides an introductory address, conveyed in no very courtly terms, this pamphlet, as might be expected, abounds with expressions of disgust at the harsh language so lavishly bestowed upon the "Reply," and the *intentions* of its author. For it appeared throughout these proceedings that sir John Scott was desirous that no one should consider this prosecution as imposed upon him among the unpleasant duties of his official situation. On the trial of Mr. Johnson, especially, unless we strangely misunderstood his language, he declared, that had he not been permitted to proceed against such a publication he would have resigned his office of attorney-general. "Credat Judæus."

" In his usual manner, Mr. Wakefield introduced into this pamphlet

some remarks on questions of moral and political economy, the importance of which will remain, when the circumstances by which they were occasioned shall have lost their interest, and when

“Such as *Kenyon* is shall *Eldon* be.”

‘His arguments for a most extensive freedom of the press, we have already quoted. Another subject near to his heart, the low condition of the poor, with the means of their improvement, he also took this opportunity to discuss.

‘At length, after a tedious suspense, the trial of Mr. Cuthell came on in the court of king’s bench, at Westminster, February 21, 1799; and immediately on *his* conviction the trial of Mr. Wakefield succeeded, before a jury who had been suffered to remain in court through the whole morning, and therefore could scarcely be expected to listen to his case with unwearied attention, or unprejudiced minds. Of this he justly complains.

“Indeed the whole legal proceedings on this occasion appear to my judgment exceedingly reprehensible; especially the adjudication of the two causes, the publisher’s and mine, upon the same day; so that my jury were previously in court, and came to a decision on my defence with the invectives of the judge and the attorney-general against me, and my pamphlet, still sounding in their ears. How men, virtuous, benevolent, and of amiable manners in *private* life, such as the attorney general is *represented* to me by those whom I am inclined to credit, against *facts* themselves, are able to reconcile such practices with the scruples of a tender conscience, and the duties of a pure morality, is a question, which exceeds, I own, my capacities of solution.”

‘When Mr. Wakefield understood that the attorney-general determined to proceed against him, he resolved to undertake his own vindication, and prepared a written defence, having never been accustomed to extemporaneous addresses.

‘He had drawn up for this occasion “a very long defence, of much thought and labour,” in which, besides detailing the circumstances of his case, and investigating the claims of his opponent to the character of an unbiassed public prosecutor, he, “discussed most copiously a topic of incomparable dignity, the liberty of the press.” From “various considerations” he contracted this enlarged plan, and confined himself principally to a summary of his reasonings, in connexion with the personal peculiarities of his cause.

‘Those who recollect his free and undaunted manner of declaring, and maintaining his sentiments, will not be surprised that he should decline to commit his exculpation to such a cautious and conciliatory defence as a *professional* advocate might have thought it his duty to adopt; otherwise he had many generous offers of assistance from gentlemen at the bar, whose talents would have been zealously employed in his behalf. But indeed he had so low an opinion of the moral and political character of *the administration of that day*, that he could not allow himself to meet their accusations with any language which might be construed into an unmanly submission. “Of men like these,” he says “let me never deserve the friendship, nor regret the enmity. Their approbation is indelible reproach; their persecution the truest panegyric.” With such views of the persons at whose instigation he

suffered this prosecution, and with an unshaken confidence in the purity of his own intentions, he singly engaged in 'combating a host of alarms, and prejudices, and power.' Vol. ii. p. 121.

We have no desire to enter into a vindication of '*the administration of that day*;' nor do we believe that the author of the Reply was guilty of any *premeditated* mischief: but surely the utmost latitude of candour can never regard that as a safe and blameless production, which, at a moment when the nation was threatened with invasion from a haughty and vindictive foe, attempted to paralyse the exertions of the people, by representing them in the situation of the overburdened ass in the fable, to whom it could be a matter of no consequence to what master he belonged; since he could not possibly be in a worse situation than in his present. Had such a doctrine been *politically* right, its assertion would still have been *patriotically* wrong; but that it was equally wrong in both respects, we need only appeal to the facts and feelings of the day. The oppressive engine of the income-tax (oppressive still, though moderated in its weight of action) has now operated upon us for years: we are plunged into a new war; are governed by the same administration; and are at this moment labouring under an enormous advance in the price of almost every article of absolute necessity, with the prospect of an advance very considerably higher: Bonaparte is now, as he was at the time of the publication of Mr. Wakefield's Reply, menacing us with an invasion: yet, under this accumulated pressure of evils, where is the man who does not know, that, by the triumph of the enemy, he not only *might* be, but necessarily *would* be, reduced to a situation inconceivably worse than any situation he may be in at present? where is the man whose *patriotic feelings*, or whose simple regard for *truth*, would suffer him to hear such a doctrine broached without indignation and horror? We believe we utter the sentiments of every Briton in the island; and, were Mr. Wakefield now alive, and the pamphlet to be brought forward for the first time at the present moment, we have no reason to suppose he would sustain less severity, either from the law or the judgement of the people, than he has actually undergone. The fault, however, does not appear to us to have consisted so much in the publication of the pamphlet, as in the conduct which its author pursued afterwards; we mean, in the acrimonious letter he addressed to sir John Scott, the attorney-general, and a republication of the original pamphlet itself—of which latter fact no notice is taken in the memoirs before us. Situated as Mr. Wakefield was, it may not be easy to ascertain what precise line of conduct it might have been advisable to pursue: but that adopted by himself was, in our apprehension, equally irreconcilable with prudential submission or magnanimous resistance. Had he determined upon the former plan, he certainly ought not to have added fuel to the flame by his subse-

quent publications; if he had decided on the latter, and been persuaded in his own mind that he had done nothing more than his duty, and that his pamphlet contained nothing libellous, he might indeed have re-edited it: but he should have boldly re-edited it *entire* and *without suppression*. By publishing a second edition with an erasure of the more obnoxious parts, he discovered an equal degree of pertinacity and apprehension. He could not hope to appease the resentment of government; for the pamphlet still contained passages which he well knew to be obnoxious in a high degree: he was betrayed into a singular inconsistency: he braved; but he yielded: he trembled; but he still dared. The same dubiousity of mind characteristically stamped both his defence, and his subsequent address to the judges. Each of them abounded, and the former more especially, with eloquent and pathetic passages, sound argument, and nervous diction: but, while at one time he seemed to defy the utmost terrors of the law, at another time he appeared to sink beneath the prospect of the judgement that awaited him.

We have no hesitation however, in saying, that we lament that this prosecution was commenced. An invincible attachment to the sacred liberty of the press may perhaps unduly bias our minds upon this important subject: yet, though we dare not assert that no public prosecution for libels should ever be instituted, we would ever transgress in this respect as far as we were able, and never allow them to be brought forward but in cases of absolute necessity, or when there was a prospect of certain and *extensive mischief*. In the instance before us, every man was armed in *his own feelings* with an antidote against the evil that was presented to him: and from the scholastic and Latinised style, the dialectic and elaborate argument in which the pamphlet before us was drawn up, it had no prospect of a circulation among the multitude. Yet though such be our own views of the liberty of the press, we know they are not those of many who may be even wiser and better than ourselves; and hence, far from censuring their opinions, we see reason for maintaining our own with diffidence and moderation. It would have been but just, if some such sentiment had influenced the biographers before us; we should not then have seen the conduct of the truly venerable and learned Mr. Tyrwhitt, or the very worthy alderman Hibbert, arraigned because they did not choose to countenance their friend Mr. Wakefield in the full extent of his political opinions and publications, and withdraw their patronage when it appeared to themselves that he had overstepped the limits of patriotism and prudence.—Did Mr. Wakefield desert them, or did they desert Mr. Wakefield?—For the same reason, we see no foundation for either the charge or the insinuations which are advanced against the bishop of Landaff; personally he appears to have conducted himself with politeness towards his antagonist; and it is highly probable that not a want of *generosity*, but



a dictate of *conscience*, prevented him from interfering, if he did *not* interfere, between *administration* and Mr. Wakefield during the course of the prosecution.

Subsequent to this event, and especially through the whole course of Mr. Wakefield's imprisonment at Dorchester, his conduct appears to have been most exemplarily excellent in every respect, and entitled to far higher praise than any language of ours can bestow upon it. To the contumelies of petty magistrates, the outrageous extortions and even menaces of an unrestrained jailer, and the *unintended* severities and harshnesses to which he was thereby exposed, he submitted with the most dignified fortitude and patience. As a scholar, as a Christian, as a husband, as a father, as a friend, he evinced a character well worthy of imitation; while his benevolent attentions to the poor wretches who were confined in the same prison with himself are pre-eminently entitled to notice.

'The following account of Mr. Wakefield's minute attention to the wants of the prisoners we received from an eye-witness in his own family. It places him in so amiable a point of view as to require no apology for its insertion.

"During the high price of bread, he bought large quantities of mackarel, which he distributed amongst the *prisoners*: he also occasionally gave them money for tea; sixpence to each of the men, and a shilling to the women. To such of them, who were desirous of employing themselves in reading on Sundays, and after their work, he gave *Testaments*. In the winter of the year 1799 and 1800 the weather was remarkably severe, and he supplied them with potatoes, tobacco, and other things, of which they stood in need, as their portion of bread was comparatively small, and the quality very inferior. He likewise contributed greatly to the comfort of the *debtors*, by giving them his advice in their affairs, and sending the newspapers to them daily. He also wrote letters for them to their friends, and was the means of procuring the liberation of several. To *them* likewise he gave money for coals and other necessities. After their release many of them sent small presents of fish, and other trifling things, to shew their gratitude for his kindness.' Vol. ii. p. 180.

As another proof of the same amiable and benevolent attention to the best interests of his fellow sufferers, we cannot refrain from copying the following letter to his daughter.

'Dorchester gaol, March . . , 1801.

'My dear child,

'Another melancholy event has agitated our feelings during the last week: the execution of four men for robberies. I felt an unusual interest in their situation; and as they were extremely ignorant, I was desirous that some attention should be paid them beyond the formal and unimpassioned duties of the chaplain.

'The time was short, but I obtained leave from the magistrates to visit them, and was with them five different times. I employed the opportunities to the utmost capacity of their attention and under-

standing; and I enjoyed the satisfaction of perceiving, as well as learning from the reports of their attendants, that their minds, in consequence of my instructions and admonitions, from a rambling and confused sense of things, soon settled into that serenity of resignation, and decency of firmness, which their situation required.

‘It is universally allowed, that no men ever met death with more tranquil resolution, than these poor creatures. Nay, one who had been uncommonly dismayed at first, and had expected a reprieve, declared himself so resigned to suffer death, as to feel no desire of deliverance; and they welcomed the summons to the execution with a readiness, and even cheerfulness, that commanded the admiration of the beholders; whose lamentations and sorrows, and mine among the rest, formed a striking contrast to their steadiness, silence, and magnanimity \*.”

‘I remain, my dear,

‘Your most affectionate father and friend,

‘GILBERT WAKEFIELD.’ Vol. ii. p. 248.

During Mr. Wakefield’s confinement, an active subscription was commenced by his friends, which terminated in procuring for him not less than 5000*l.* sterling, to which was shortly afterwards added a legacy of 500*l.* bequeathed to him by the late worthy and learned Michael Dodson, esq. He here composed several pamphlets, and planned works of ampler magnitude: among the former, were a translation of select Essays from Dio Chrysostom; an imitation, in English iambic rhyme, of Juvenal’s first Satire; and a small volume entitled *Noctes Carcerariæ*: among the latter were an edition of a Greek and English Lexicon, which, we are sorry to say, failed for want of sufficient encouragement; and a Series of Classical Lectures, to be given in the metropolis after his liberation, and the first course of which, consisting of observations on the second book of Virgil’s *Æneid*, he lived to complete.

These lectures occupied him almost immediately on his release, and, if we mistake not, about the middle of 1801: they

---

\* \* The following passage on th’s interesting subject is extracted from Mr Wakefield’s papers, written at Dorchester gaol:

“My parting address to the four men, whom I had attended five times previous to their execution on March 28, 1801.

“May the Father of mercies, and the God of all comfort, who raised from the dead our Lord Jesus Christ, that all who believe in his name might hope for the future mercies of his Father, even unto eternal life;—may that God who delights not in the death of a sinner, and has promised to receive all who return to him with unfeigned repentance;—that God who can do for us abundantly above all that we ask or think;—may he support your spirits under the painful struggle that is approaching;—may he listen to your prayer in your dying moments; may he cheer your hearts with a comfortable prospect of his forgiveness, and conduct you through the grave, and gate of death, to a joyful resurrection.

“No men, it was universally allowed, could meet their untimely death with more manly dignity, with more firm composure; with intrepidity, not contemptuous and daring, but sedate and resolute.”

were respectably attended, and evinced his usual share of taste and classical learning. But, before he had fixed himself in any permanent habitation, he was attacked, probably from agitated feelings on his recovered liberty, and a degree of exercise he had not been of late accustomed to, towards the end of August, with a typhus fever, which proved fatal on the ninth of the ensuing month. 'Such,' add his biographers, in a passage from Mr. Burke, was the will of "a Disposer whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute." The second volume closes, like the first, with an Appendix. It consists of a treatise 'on the Origin of Alphabetical Characters,' republished from a former edition of Mr. Wakefield's: commendatory letters from professors Heyne and Jacobs, on his edition of Lucretius: extracts from the Appendix to his printed Defence: his Address to the Judges: Imitation of the first Satire of Juvenal: remarks on his literary character, by Dr. Parr: his monumental inscription; and a list of his works.

ART. III.—*Heads from the Fresco Pictures of Raffaello in the Vatican.* By R. Duppa. Folio. 4l. 4s. Bound. Robinsons. 1802.

ACUTE discernment, and consummate taste, have dictated the remarks by which this admirable artist has introduced and elucidated his magnificent work.

' In this and a previous work of a similar kind from Michael Angelo, the author has been desirous of adding to that imperfect stock of knowledge which this country possesses respecting those masters universally admitted to be at the head of the Italian schools. The most celebrated works of Raffaello being in fresco, and his oil pictures in foreign collections, an attempt to illustrate his merit, and call forth the attention of the amateur to examine the basis on which it is founded, it is hoped will not be an intrusion on the public. It was from the pursuit of truth, with a just knowledge of its highest principles of cultivation and refinement, that ancient Greece became pre-eminent. Italy has been great only in proportion to her success in pursuing the same path; and if the northern nations ever hope to rival their fame, there can be no doubt but they must employ the same means. It is however to be feared that the social character of the English nation will ever render national grandeur subordinate to its comforts and domestic habits. Nevertheless the principles in the highest department of the art are applicable in the lowest: every character is capable of being elevated in its kind, and the habit of pursuing the inherent laws of nature, will enable superior powers to discover excellence through a maze of deformity, where those who have not that habit would never find it.

' Whether the arts in England are in a progressive state of advancement may require a pause to determine. The talents of Hogarth, Gainsborough, and Reynolds, have not been revived; and corre-

sponding merit with those who were selected thirty years ago to ornament St. Paul's with historical pictures, would not at this time be easily supplied. The art of engraving is certainly much below what it was at that period. Since the death of Woollett and Strange it has become a mechanical trade. Machines have been invented to facilitate the progress, and printing in colours adopted to cover the defects, and give currency to works below mediocrity. The subjects chosen for this species of manufacture are such as are best adapted to the humour of the day; and the number of figures in historical compositions, consistent with the lucrative advantages of commercial speculation, are often regulated by the employer to lessen the expence. Thus the taste of the public and the genius of the country are made to dishonour each other, and moulder away in their reciprocal support.' Pref. p. i.

The acknowledgement is humiliating; yet impartial observation must admit, that a mercenary spirit is diffused over the region of British art. Patronage *more discriminating* might perhaps rekindle excellence, chilled and repressed by ignorance, venality, and chicane.

The literary part of this publication, Mr. Duppa imagined, would be the more acceptable; since, in *our* language, no account of the life of Raffaello had hitherto been derived from original sources of information. Although aided by a previous study of the works of that great master, by authentic documents, and by the criticisms and opinions of his predecessors, the author laments a want of materials

‘to have prefaced this work with a life of Raffaello, which should have traced him from infancy in his social qualities and professional powers.’ p. i.

#### The progress of his life

‘can now be only sought in his works, and the unfolding of his genius, in pursuing the order in which they were produced.

‘Raffaello, whose family name was Sanzio, was born in the city of Urbino, in the pontificate of Sextus IV., on the 28th of March, 1483, and was an only child.’ p. i.

The discovery of his dawning genius induced his father, Giovanni Sanzio, a painter of inferior rank, to place him under Pietro Perugino, at that period in great repute, who predicted the future fame of his scholar, then only thirteen years of age. His amiable manners secured the lasting friendship of his preceptor.

Raffaello remained three years with Perugino, whom he soon surpassed, but excited no jealous or hateful passions. The liberal Perugino expressed the sincerest satisfaction at the glory of his favoured pupil.

‘In the year 1499, at the age of sixteen, Raffaello left Perugia,

and went with Pinturicchio to Siena, to assist him in the library of the cathedral of that city in painting the history of Pius II., which was executed in ten large pictures, by the order of cardinal Francesco Piccolomini.' p. 3.

Leaving Siena, he pursued his studies at Florence,

'where the great names of Leonardo da Vinci and Michael Angelo flourished with rival pre-eminence.

'The state of the arts, with the contending powers of two of the greatest men that ever lived, the advancement of letters, and the superior polish of society, all united in the most beautiful city in Europe, could not fail to make a lively impression on the mind of Raffaello. At a glance he saw the penury of the school of Perugia, and the sublime superiority of Michael Angelo. He now began to regret the time he had spent in acquiring a primitive style of composition, with the dry and hard manner of his master; and subsequent experience taught him, that it was more difficult to unlearn a bad habit, than to acquire a good one; though dexterity of hand and facility of execution must not be understood, at any time, to have made part of the education of the Florentine or Roman schools.' p. 3.

At Florence, Taddeo Taddei, a learned friend of cardinal Bembo, patronised the painter; and here his intimacy commenced with the artist, Fra. Bartolomeo.

On the death of his parents, he repaired to Urbino, about the year 1504, and, after having painted at Perugia with great reputation, returned to Florence.

'The Brancacci and Corsini chapels in the church of the Carmelites, painted by Masaccio, were his favourite school.' p. 5.

'Masaccio was born in the year 1417, and died at an early age. He was the first painter who saw nature through the medium of sentiment and feeling, and adopted a breadth of manner not known to his predecessors: and though his compositions are formal, and not enough diversified, yet his works possess that grandeur and simplicity, which accompany, and even sometimes proceed from, regularity and hardness of style. He introduced large drapery, flowing easy and natural about his figures; and he appears to be the first who discovered the path that leads to every excellence to which the art afterwards arrived, and may therefore be justly considered as one of the great fathers of modern art.' p. 5.

Of contemporary artists, he was most attached to Fra. Bartolomeo,

'by whose instruction and example he improved himself in colouring and the principles of *chiar'-oscuro*; and in return he gave his friend some information in perspective.' p. 6.

A picture, finished at Perugia, of which a cartoon had been begun at Florence, representing the body of Christ borne to the



Sepulchré; established his professional celebrity. On its completion, he returned to Florence. His increasing fame soon extended to the Vatican.

‘ In this celebrated æra, when attention to the advancement of art and literature ennobled the distinctions of rank and fortune, Julius II. was sovereign pontiff; a man whose mind comprehended the vast, and whose will to promote the highest efforts of intellect was only circumscribed by the limitation of his power. To such a prince there could be no difficulty in introducing Raffaello to participate in that patronage which was liberally bestowed on all who could lay claim to encouragement. Bramante was already employed as the architect of St. Peter’s, and Raffaello was in some degree related to him: this circumstance increased the facility of his introduction, and he was invited to Rome, to give proofs of his talents in the pope’s palace. The summons he immediately obeyed, leaving two pictures unfinished, which he had begun for the city of Siena, and the Dei family in Florence.

‘ When he arrived, which was in the year 1508, he was received by his holiness with the most flattering marks of attention, and was immediately commissioned to paint one of the state chambers of the Vatican, which the pope was then ornamenting with the taste of ancient times, and the splendor of oriental magnificence. These rooms had already employed the most distinguished talents from the time of Nicholas V., as Agostino Bramantino, Pietro della Gatta, Antonio Razzi, Luca Signorelli, Pietro Perugino, &c.; and to his predecessors Raffaello added his name in that composition of the sages of antiquity commonly called the School of Athens, which, when finished, gave such entire satisfaction to the pope, that all the pictures by the various masters already painted were ordered to be effaced, and the walls prepared to transmit to posterity his own unrivalled genius.’  
p. 6.

‘ Passing through these rooms, now called the Stanze of Raffaello, in honour of his name; the first is a grand saloon dedicated to the emperor Constantine, in which are represented four principal events in his reign, the most important to the cause of Christianity and the sovereignty of the catholic church. The Vision of the Labarum, the Overthrow of Maxentius on the Milvian Bridge, the Baptism of Constantine himself, and his Donation of the city of Rome to pope Silvester I.

‘ The second Stanza exhibits four extraordinary miracles, two from Sacred History, and two from the legends of the church. The overthrow of Heliodorus in the Temple, and St. Peter’s Delivery out of Prison. The Rout of Attila and his Army by the preternatural appearance of St. Peter and St. Paul, and the Consecrated Wafer at Bolsena bleeding to testify the real presence.

‘ The third Stanza is dedicated to those branches of knowledge that serve most to elevate the human mind, and dignify our nature in the rank of created beings, of which the principal subjects are Poetry, Philosophy, Jurisprudence, and Theology.

‘ The subjects of the fourth Stanza are two historical from the life of Leo III. and two miraculous from the life of Leo IV. The first two are Leo’s Public Protestation of his Innocence of the charges al-

leged against him by the conspirators Campulus and Paschal; and his Coronation of the emperor Charlemagne. The two miraculous subjects are, a Storm raised, and the destruction of the Saracens effected by the presence of Leo IV. at the port of Ostia, when an invasion was pending; and his Staying a Conflagration which threatened the destruction of St. Peter's, by the exhibition of a crucifix from the balcony of the church.

These, with smaller pictures on the ceilings of the second and third Stanza, are all designed by Raffaello, and painted in fresco by himself, his scholars and assistants; and three centuries of unsuccessful emulation have already made their eulogium.

'Here is the aggregate of his powers in poetical conception and execution.' p. 8.

That the first glance of these sublime productions, which, after continued contemplation, excite the noblest sensations, is not so impressive as a crude imagination might conceive, the most enlightened judges have confessed. Sir Joshua Reynolds, in his 'Discourses,' has expressed his own feelings on this subject, which are detailed by Mr. Duppa with exemplary frankness.

Leo X. was not less partial to Raffaello than Julius II.

'For this pontiff he also made a series of large historical cartoons, from the sacred writings, representing, in thirteen compositions, the Origin and Progress of the Christian religion, to be executed in tapestry, intended as an additional decoration for the hall of Constantine. Seven of these cartoons, from the concurrence of fortunate circumstances, are now in the collection of his Britannic majesty; but the others were most probably mutilated or lost.' p. 11.

Architecture, as well as painting, employed his mind; and the great Bramante, under whom he had successfully studied, recommended him to conduct the building of St. Peter's. His salary was three hundred golden crowns (130*l.*).

The parts executed under the immediate direction of Raffaello cannot now be ascertained; but it appears, 'that it is to him we are indebted for the general plan of the church as it now exists.'

The mode of procuring materials is too curious to be omitted.—

'To obtain stone and marble for carrying on this vast work, his holiness issued another brief to enable Raffaello, within one year after his appointment, to get materials wherever they could be found within a limited distance, and conferred upon him absolute power to enforce the decree, which is to this effect:—

"It being of the greatest importance to the building of the Temple, dedicated to the Prince of the Apostles, to be plentifully supplied with stone and marble of every kind; and as the ruins of Rome will furnish abundance, besides which, on making excavations everywhere in the city, as well as in the neighbourhood, marble of

Every kind is dug up; we prefer that these resources should be applied to, rather than that the material should be brought from a distance. Having constituted and appointed you to the direction of this edifice, we do empower you to excavate, more especially here in Rome, or within ten miles, in order to procure every sort of marble and stone that may be necessary for the building intrusted to your care. We do also command all persons of every state or condition, from the highest degree to the lowest, to give you their assistance, to obtain the same within the aforesaid limitation; and he who refuses to conform, shall in three days be fined, at your discretion, from one hundred to three hundred golden crowns.

"Besides, as it has been represented to us, that frequently the stone-masons cut without consideration ancient marbles, and thereby deface and obliterate inscriptions of importance; we command all those who exercise that trade in Rome not to dare, without your order or permission, to break or cut any stone on which there is an inscription, on pain of being subject to the aforementioned penalty.

"Rome, the 27th of August, in the 3d year of our pontificate (1516)."

'Thus from the barbarous times of the emperor Constans, who stripped the bronze tiles from the roof of the Pantheon, down to the enlightened æra of Leo X., the edifices of ancient Rome were considered as a vast and various mine to supply the wants of individuals and the state; and it remained for Benedict XIV. to consecrate the Coliseum, to stay the destructive hand of licenced devastation, and preserve from being levelled to the ground the noblest monument of antiquity.' p. 14.

As an architect, he was employed on many structures; but the fabric on which Mr. Duppa is inclined to rest his chief reputation, is the Cafarelli palace in Rome.—

'The façade of this palace consists of one range of coupled columns of the Doric order, supported on a rustic basement, with appropriate decorations. As this is the earliest instance that I recollect in architecture of coupled columns composing a façade, it is probable that Raffaello was the first who introduced it; and though the ancients have left us without an example in this style of composition, yet the moderns have found it a very useful deviation from classical authority. Sir Christopher Wren in St. Paul's, and Perrault in his celebrated façade of the Louvre, have adopted it; the increase of the intercolumniations to give more space for windows and doors being highly advantageous, which is obtained by this arrangement, without sacrificing any principle of fitness or propriety.' p. 16.

He was employed by the prince Ghigi, his distinguished patron, on various buildings and paintings.

The translation of his letter written at this period to the count Castiglione, which we extract, is engaging by that modesty of conscious merit which accompanies superior talents.—

'Signior count,

'I have made designs, in various manners, after the inventions of your lordship, to the satisfaction of all who have seen them, if they

do not flatter me; yet I shall not flatter myself, until I receive your approbation.—I send them. Your lordship will choose that which pleases you, if any one of them should be thought worthy. His holiness has done me the honour to burden me with a great undertaking;—the care of the building of St. Peter's. I hope I shall not sink under it; and the rather, because the model which I have made pleases his holiness, and is praised by many ingenious persons. Yet I raise my thoughts still higher: I wish to equal the beautiful forms of ancient edifices. I know not whether I shall have the fate of Icarus. Vitruvius has offered me great light, but yet not sufficient.

'Respecting the Galatea, I should consider myself as a great master, were half the things your lordship has written to me but true. However, I recognise in your language the love you bear me; and accept it on this condition, that your lordship will assist me in the choice of the best: and, there being a scarcity of good judges and handsome women, I avail myself of those ideas of the beautiful that have occurred to me. I know not whether I have attained any excellence of art; but I well know that I have used my utmost endeavours.

'Yours to command,

'Rome.

'Raffaello Sanzio.' p. 17.

From the accession of Leo X., Mengs and others have remarked, that the application of Raffaello to painting relaxed, and his fame declined. Our author, in vindication, asserts that 'it is well known, during this period, that the works in *fresco* were principally committed to his scholars.'—

'His oil pictures however do not stand in need even of this apology. They mark progressive improvement to the end of his life. I have subjoined a list of the most authentic, as noticed by Vasari and other writers, with a view to make this essay more acceptable: and I hope that the time may arrive, when the classical works of genius in painting may become as essential to a great library, as the works of poets, historians, and biographers.' p. 20.

Emulating Michael Agnolo, he became not only an architect and a painter, but even a sculptor. The statue of a child, now lost, has been recognised as the work of his own hands, and—

'A statue of Jonah from his own model, and executed in marble, under his immediate direction, by Lorenzetto, which remains an extraordinary instance of the versatility of his powers, as this specimen of sculpture may fairly rank with the best productions of modern Rome.' p. 21.

Raffaello was caressed by all who were eminent either for genius or elevated rank. The poet Ariosto and Aretino were among his intimate friends, whom he often consulted in his historic compositions.

'Leo X. regarded him with the highest esteem: he was much about his person, was made groom of the chamber; and from the

well-known attachment and munificence of that pontiff, Raffaello is said to have had reason to expect the honours of the purple: which is the alleged cause for his not marrying the niece of cardinal di Bibbiena; who was desirous of the alliance. It seems however, for reasons best known to himself, that Raffaello was not inclined to this marriage; he had deferred it from time to time, probably because he was too much attached to the person with whom he lived, to desire any change; though the conjecture is perfectly natural that he should hesitate in performing a ceremony, which should for ever exclude him from all honours that the government could bestow.' p. 22.

Never had mortal, *at an early age*, more nearly approached to the perfection of art: death arrested him before the generality of painters can spread their name, or discover a scope for their powers.

'At this period, in the meridian of life, and in the full possession of its enjoyments, Raffaello became an unfortunate victim to the barbarous state of the medical knowledge of his own time; and from the unscientific manner in which his death has been reported, the grossest misapprehensions have been taken as to the cause of it. Raffaello was handsome in his person, amiable in his manners, and of delicate constitution. He was not married; and the irregularities incident to celibacy have been imputed to his character with a liberty of construction not supported by authority, nor justified by any known facts.

'A beautiful young woman, the daughter of a baker in Rome, and thence known by the distinction of *La Bella Fornarina*, was the person who early engaged his affections.' p. 23.

'As a further confirmation of the sincerity of his affection, he left her by his will in a state of independence.

'From these facts, his morality may be censured by a better order of society, but there can be no reason to suspect that he was otherwise a man who made his passions subservient to irregularity. Whatever was the cause of the violent fever with which he was suddenly attacked, the physicians who were called in, immediately bled him, and with so little discretion, that instead of the benefit they proposed, his end was precipitated, and he fell a victim to the mistake. By this improper treatment, he became so rapidly reduced, that he had only time to make his will, and conform to the last offices of religion, before his death, which took place on the 7th of April, 1520.

'Thus terminated the life of the most illustrious painter of modern times; and, for any data we have to the contrary, perhaps the most eminent that ever lived at any period of the world.' p. 24.

By his will, after he had provided for his mistress, he allotted his remaining property to a relative at Urbino, and to Giulio Romano and Francisco Penni, two of his scholars; with directions that a chapel should be erected in the church where he might be interred, and endowed with masses for his soul.



His death was a subject of universal regret; and the pope is said particularly to have mourned his loss. His body laid in state in the hall of his own house; and the celebrated picture of the Transfiguration, which he had just finished, was placed at the head of the room. His remains were afterwards removed with great funeral pomp to the Pantheon, where the last ceremonies were performed; and, at the request of Leo X., cardinal Bembo wrote the following inscription, to honour his memory, and mark the place of his interment.

D. O. M.

RAPHAEL SANCTIO IOHAN F. VRBINATI  
 PICTORI. EMINENTISS. VETERVMQ. AEMVLQ  
 CVIVS. SPIRANTEIS. PROPE. IMAGINEIS  
 SI. CONTEMPLERE  
 NATURAE. ATQVE. ARTIS. FOEDVS  
 FACILE. INSPEXERIS  
 IVLII II. ET LEONIS X. PONT. MAX.  
 PICTVRAE. ET. ARCHITECT. OPERIBVS  
 GLORIAM. AVXIT.  
 VIXIT. AN. XXXVII INTEGER. INTEGROS  
 QVO. DIE. NATVS. EST. EO. ESSE. DESIIT.  
 VII. ID. APRIL. MDXX.

ILLE. HIC. EST. RAPHAEL. TIMVIT. QVO. SOSPITE. VINCI.  
 RERV. MAGNA. PARENS. QVO. MORIENTE. MORI. P. 25.

The similarity of the concluding couplet to the verses of Pope on the monument of Kneller, is striking, and has been often noticed.

At the termination of this work, the claims of Raffaello to his high repute are critically discussed.

It is not in oil painting where the great superiority of Raffaello is to be sought; nevertheless, from the time he left Siena till he commenced his great work in the Vatican, there is only one undisputed picture of his in fresco. During this period there is a carefulness and precision in all his works, characterised by a dryness and littleness of manner which he inherited from his master. In his earliest pictures, gilding was introduced to give splendor to the lights; but this peculiarity is perhaps more to be imputed to the age than to the artist. He produced the effect of roundness and solidity by blending colours even to excess; yet this has a tendency to destroy their brilliancy, and is at the same time unfavourable to just representation, as may be seen in the elaborate works of Leonardo da Vinci, where extreme softening, instead of producing the desired effect, gives the appearance of ivory, or some other hard substance, highly polished. The general character of Raffaello's pictures in oil, seems to show a hand cramped and confined, and to want that facility and spirit which he so admirably preserved in his fresco works. His easel pictures therefore stand in a lower degree of estimation; for though he constantly, to the day of his death, embellished his performances more and more, with the addition of those lower ornaments, which are of the first importance to the followers of the Venetian school; yet he

never arrived to such perfection as to be an object of imitation; nor did he ever acquire that nicety of taste in colouring, that breadth of chiar'-oscuro, that art and management of uniting light to light and shadow to shadow, so as to make the object rise out of the ground with the plenitude of effect so much admired in the works of Corregio.' P. 26.

‘ His fresco pictures in Italy, and his cartoons now in England, are the great works on which his immortality is founded.’ P. 27.

The merits of Raffaello as a painter, Mr. Duppa founds on the higher parts of the art: propriety and individuality of character and action co-operating with the general design; simplicity and elegant disposition of draperies and hair; excellent composition; dramatic invention; fortunate choice of the point of time; and general interest of the subject and immediate action, employing the past and anticipating the future.—

‘ If in sublimity of thought Raffaello has been surpassed by his great contemporary, Michael Angelo, if in purity of outline and form, by the antique, and in colouring and chiar'-oscuro by the Lombard and Venetian schools, yet in historical composition he has no rival; and for expression, and the power of telling a story, he has never been approached.’ P. 29.

Raffaello unceremoniously availed himself of the masterly designs of other artists, often without alteration. In his cartoons for the Hall of Constantine, his imitations of Masaccio are apparent; as well as in the St. Paul preaching at Athens, the same figure chastising Elymas the sorcerer, and the Adam and Eve of the Vatican. Instances of similar imitations frequently occur.

Mr. Duppa offers an ingenious defence of this practice.

‘ Much has been said on the subject of plagiarism, and critics have ever been ready to estimate by their own necessities what is borrowed from others. Invention, with its highest claims, depends on the happy combination of materials already known, or in finding out new combinations where they were not before supposed to exist. He who can with a glance discriminate perfection, and make the discriminations his own, owes as much to his own genius as to those who gave him the opportunity of exercising it. But little minds would rather be originally wrong, than not be supposed to possess a creative fancy; and it is worth remarking, in the history of art, as well as literature, that those who have been desirous to distinguish themselves by eccentricity of feeling, have always been the minor geniuses of the day. A painter may distort the human figure in a thousand different ways, unlike any thing that ever has been, and will then most probably deserve only the credit of being wrong. Superior genius is impelled forward to a whole by some law arising out of aggregate principles; and in accomplishing his object, adopts the best means to that end, wherever they can be found. That

nature is not only the most abundant, but an inexhaustible source of those means cannot be denied; and it is equally certain progressive improvement has always been in proportion to the regard that has been paid to nature as a model or a guide. No Dutch master was ever more subservient to her laws than Raffaello; by his particular as well as general habits of study, he was sensible to all her resources. Sir Joshua Reynolds very happily remarks, from drawings still existing for the celebrated picture of the Dispute of the Sacrament, that it is evident he first drew the figures in that composition from an individual model; and his attention was so faithful to the object before him, that he made all the figures with the same cap the model then happened to wear; so minute a copyist was this great man, at a time when he was allowed to be at the head of his profession. This accurate attention, besides giving him the habit of correctness, I have no doubt, supplied him with matter for reflection, and gave rise to new associations, which fertilised his mind.' p. 30.

Before we approach to that department of his work which distinguishes Mr. Duppa as an artist, we shall enumerate its general contents.

An expressive portrait of Raffaello, from a painting by himself in the School of Athens, and a picturesque engraving of St. Peter's at Rome, ornamenting the title-page, are prefixed to the volume.

A short preface is succeeded by the life. Numerous and interesting details, biographic, critical, and miscellaneous, are supplied in the notes, illustrating the text, and quoted from various authorities in the original languages. An Appendix, with a list of the oil pictures of Raffaello, compiled with the assistance of Vasari and other writers, is accompanied by appropriate observations, and slight notices of his other works. Twelve heads follow, selected from the pictures of the Dispute of the Sacrament, Mount Parnassus, the Retreat of Attila, and the School of Athens. A light sketch of each of these compositions is traced on the tissue-paper which protects the engravings, to explain the situation of the figures selected in the pictures.

The author appears to have consulted the best works which could assist his inquiries; among others, Vasari, the Vita di Raffaello edited by Comolli, the Hist. Temp. Vatican, of Bonnani, the Temp. Vatican, of Fontana, the Bibliografia Architettonica, and the recent work of Lumisden. He has also judiciously availed himself of the criticisms of Bellori, Mengs, Winkelman, and particularly of sir Joshua Reynolds, the prince of British painters, and of critics on the arts.

The plan pursued and difficulties surmounted by Mr. Duppa are thus explained:—

From attending to the pictures of Raffaello in the Vatican,

'I was more impressed with his application to the study of nature

to the great end of historical painting, than I was ever before sensible of. Some of the outlines I then drew, in order more effectually to examine and understand those great works, and to which I also added the principle of light-and-shadow, to render them more intelligible, will perhaps be found the most interesting part of the present publication. They were all traced from the original pictures with the most careful attention; and though at a time not the most favourable for study, yet, I hope, they will be found more accurate than any copies of a similar kind hitherto published. These, with my other studies from the works of Raffaello, were made while the French were in possession of and sacking the Vatican palace; and from the knowledge of so many facts constantly passing under my eye in that situation, I was first induced to make those notes, which I afterwards published in the form of a journal.' p. 31.

The engravings are exquisite; the subjects successfully varied; and, in the execution, singularly felicitous. We shall add the accurate critique of the artist himself.

'The greater number of heads, as may be perceived, are from the Dispute of the Sacrament, because it is universally allowed that every part of that picture was executed by Raffaello himself. The heads of cardinal Bonaventure and St. Jerom are in the original as fine examples of attention to nature and appropriate feeling of character, as are to be found throughout his works; and the pope with extended arms happily combines an action which gives sentiment to expression. The energy of the two young men earnest in the mysterious sublimity of the Eucharist, show how Raffaello made academic drawing subservient to impassioned feelings; and the Madonna with great softness of character might also be found, in the severity of criticism, equally deficient in that refinement of drawing essential to ideal beauty. La Fornarina is interesting from being the portrait of his mistress. The ideal head of Homer is a fine example of an historical portrait, and the Crusade Officer, of an individual portrait historically treated. The heads from the Jurisprudence, the School of Athens, and the retreat of Attila, are intended to point out a freedom of drawing and breadth of light-and-shadow, which in the original pictures decidedly show that difference which sir Joshua Reynolds has so judiciously remarked to exist between the works of Raffaello in fresco and in oil. These pictures making part of the walls of the Vatican palace, escaped being transported to the Louvre in the general sack of Rome in the year 1798; and still serve to mark the grandeur of past times, which to this ill-fated city are not likely ever to return. Whatever may be the abuses of the hierarchy, he must have a cold heart who does not rejoice that the Christian world was once induced to contribute some proportion of its wealth in raising to posterity such noble monuments of intellectual greatness as exist in St. Peter's and the Vatican; but from this retrospect it is painful to reflect, that Europe in a more enlightened æra should be scattering hundreds of millions to exterminate the human species; leaving no other chance for her present existence being known to futurity, than through political records and disgraceful annals.' p. 32.

Speculations on the causes which rendered Italy the favourite

residence of the arts, we have not leisure to pursue; but close our extracts with observations which appear founded on truth.

\* Private encouragement, though for a time it may foster genius and direct it, yet without the professional value of the art be felt by the many whom it is intended to interest, exertion will be languid, and patronage will be useless. He will soon begin to doubt his own opinion, who finds himself alone. The value of his profession must be stamped by general esteem; and a mutual feeling of good taste must be understood between the professor and the public: a co-operation, which happily existed in Italy in the reigns of Julius II. and Leo X.' p. 35.

' In this country, I fear, portrait painting, and the interesting scenery of domestic life, will hereafter characterise the English among the schools of Europe. This opinion I found entirely on national feeling, and not on want of ability to embrace a more wide and extended field. One great work has been produced, and under circumstances of peculiar difficulty to the artist who devoted his time to its completion, which now for more than twenty years has attracted the attention of foreigners, and been the admiration of our own country; yet this work has evidently created no sympathy in the public mind; as no efforts in the nation at large, or of wealthy individuals, have promoted any similar undertaking to call forth the historical genius of the country, or show its claims to rank with the schools of Italy.' p. 36.

By this, and a former publication\*, Mr. Duppa may reflect with pride, that he has made a noble effort to excite public attention to those immortal productions of genius, which, while they chasten and mature our judgement, interest and elevate our feelings.

Among these highly finished examples, a slight incorrectness of drawing, scarcely worthy of remark, appears in the beautiful head which terminates the engravings: if we may be allowed so to express ourselves, the *perspective* of the features is imperfect.

To the divine Raffaello we have offered our homage by an attention to the labours of his able biographer. We regret that tasteful specimens, which so advantageously display the inimitable skill of the master, are not more abundant. Expense, however, we are aware, is a barrier to artists not easily broken. Drawings on a more confined scale would have defeated the intention of doing justice to the original.

Gratified by this union of grace, beauty, and sublimity, we leave with reluctance a work honourable to the abilities of the engraver, and important to every lover of the art.

---

\* See our Second Series, vol. xiv. p. 147.



ART. IV.—*Addenda and Corrigenda to our Account of the Oxford Homer. (Concluded from our last Number, p. 348.)*

WE are deeply concerned that the supplement to our account of the Grenville Homer. should have so long abused the time and patience of our readers:

‘Ἄλλ’ ἐν δόμοις μὲν ἦν τι μὴ καλῶς ἔχῃ,  
γνώμασιν ὑπέραισιν ἐξορῶμεν’ ἄν.

PAGE 450, line 10, before ‘334.’ place ‘272. Πηλιάδας ἐσο-  
ρῶντι Schol. Vict. ad Il. K. 252.

IBID. line 16, correct ‘ΔΕΙ.’

IBID. line 17; ‘ΔΔΔΔΔΙ.’

IBID. line 21, to ‘suppressing’ subjoin ‘We shall cite two in-  
stances of the commutability of Δ and Α: Cebet. Tab. p. 66.  
1. ed. Heins. ἐπεὶ εἰ ἦν τὸ κακὸν, τοῖς ζῶσι καλῶς κακὸν δὴ ὑπῆρχεν,  
—pro δὴ lege ἄν. Quod ne tironibus mirum accidat, sciant has par-  
ticulas in MSS. facillime et sæpissime confundi. Nempe si scriba  
properans Δ pro Α in ΑΝ legit, consequens est ut errare pergat, et  
pro Ν legat Η. Ran. 547. οὐ γὰρ δὴ γελοῖον ἦν, et metrum, et  
sensus postulat ἄν quod ex MSS. Brunckius restituit. PORSON.

IBID. line 42, to ‘115.’ prefix ‘89. τὰς ed. Grenv. τὰς aliorum  
librorum et Apollon. p. 371. Wolf. Præf. nov. ed. LV.’

PAGE 451, line 4, after ‘compositis’—<sup>β</sup>κάμβαλε (thus) 5658.  
κάμβαλε 5673.’

IBID. line 6, after ‘H.’ insert ‘92. γ. ἔτευξε Φιδύησι—ποίησεν  
εἰδύησι 5673; as Il. Ω. 449. ποίσαν ἀνακτι Codd. et edd.; BENT-  
LEY has left in the margin of his copy τεύξαντο or δειμακτο, as  
v. 452. not δειμοντο, as Heyne or his scribe has deciphered it.’

IBID. line 12, after ‘6325.’ insert ‘Eustath. 1700, 29=457, 15.’

IBID. line 24, insert ‘188. ΔΑΙΝΤΜΕΝΟΙ Taylor’s Civil Law,  
p. 450. δαισάμενοι 5658. 6325. 5673. ED. PR. 280. ἔως ἐπῆλθον  
pronunciatum ὡς ἐπῆλθον, nisi fuit ὡς ἀρ’ ἐπῆλθον Heyn. Exc. I.  
in Il. P. p. 414. εἰως 6325.’ T. 367. εἰως 6325; in the former  
part τῷ ἐδίδως 5673.

IBID. line 28, to ‘318.’ subjoin ‘6325.’

IBID. line 29, del. ‘188—’

IBID. line 35, read ‘ab eadem.’

IBID. line 45, to ‘6325.’ ‘add I. 77. Ἰστοὺς στησάμενοι edd.  
and most of the MSS., ιστάμενοι 5673.

PAGE 452, line 1, before ‘569.’ place ‘459. Ὀδυσηά ἐν. leg.  
Ὀδυσηά ἐν Heyn. in Il. A. 587.

IBID. line 27, insert ‘193. ἐγὼ δ’ οὐκ εἶναι σιω Herman. de em.  
p. 44.

IBID. line 39, to ‘ἐνεκα’ subjoin ‘σὺν παιδὶ—γυναικῶν (thus)  
5673. and σὺν παιδὶ Ed. Rom. p. 1621, 21=343. l. ult. and Eustath.  
p. 1624, 2=347, 48. Τὸ δὲ σὺν παισὶ περισχόμεθα, Ἀρίσταρχος  
σὺν παιδὶ γράφει ἐνικῶς.’

IBID.—‘222. νᾶϊον correxit eadem manus, sed primo voluisse  
videtur νᾶον. In marg. ἀρίσταρχος νᾶϊον. τινὲς δὲ νᾶον. οἱ δὲ νᾶϊον.  
νᾶϊον Cod. Vesp. The Scholiast ad Apoll. Rhod. I. 1146. restored  
by Brunck from a MS. τὸ δὲ Νᾶεν ἀντὶ τοῦ ἔρρει, ὡς καὶ Ὀμηρος,  
νᾶεν δ’ ὁρᾷ ἄγγεα πάντα. νᾶεν had been retrieved by Hartungus.

PAGE 453, line 4, to '539.' subjoin 'Il. E. 448. ὀρυγμαδός ED. PR. and h. l. ὀρυγμαδὸν 5658. 5673.'

IBID. line 8, after τρέπε: add 'Cf. Schol. Vict. ad Il. X, 480.'

IBID. line 11, insert '452. ἢ συ ἀνασσεις DAWES. p. 144.'

IBID. line 13, after '5658.' add 'Il. II. 735. ἐκρυόεντα 5693. 1771.; ἐκρυόεντα 5600. 5601.'

IBID. line 31, del.

IBID. line penult. for 'supera.' r. 'supra.'

IBID. line ult. to 'nov.' add <sup>ος ὄν</sup> πρῶτα τον 5673. We would not pledge ourselves to prove that this MS. was transcribed immediately from 5674, but their coincidences are numerous and remarkable.

PAGE 454, line 35, to 'Vesp.' add μαχομενον ἦδ'—ον m. rec. 5658. μαχομένην 5673.

IBID. line 38, to 'Grenv.' subjoin 'see p. 311 of our last number.'

After line 46, insert '564 ἐνθά γ' ὁμῶς 5673; τήν 5658.'

PAGE 458, line 4, after 'St.' add = '195. E. Læmar.'

IBID. line 6, after 'C.' add '=—F. Læmar.'

IBID. line 9, for 'line' read 'lines.'

IBID. line 14. for 'this verse'—'these verses.'

IBID. line 15, for 'it has'—'they have.'

IBID. line 16, after 'nised' subjoin 'in our copies.'

IBID. for 'it'—'they.'

IBID. line 18, after 'D.' insert 'and.'

IBID. line 25, for 'with fair' substitute 'without unfair.'

IBID. line 28, to 'banished' prefix 'has.'

IBID. after line 29, begin thus—'We have reason to believe that the ἐκδόσεις of individuals, as well as those τῶν πολεῶν, did not always conspire in the same text: Arist.'

IBID. line 33, to 'inclusive' subjoin '—.' and line 36, after 'fiction' '—.'

IBID. line 37, to 'editions,' add 'of Dr. BENTLEY's opinion on this suspected piece of ingenious mischief, if HE have left one, we know nothing: in the following passage he refers to the common fable:—" 'tis rolling up SISYPHUS's stone, which, when his shoulder grows weary or is remov'd, will tumble down the declivity lower than it was before \*;" yet—'

IBID. line 40, for 'authenticity' read 'genuineness.'

IBID. line 46, commentators!

PAGE 459, place '570. ἐσταῶτε with σ above ε in red ink, 5658.'

IBID. '572. εἰλεῖντα (thus) 5658.'

IBID. '575. εἶδον ε̄ with red ink 5658.'

IBID. '576. ἐνέα 6325.'

IBID. before '578' place '574. παγκάλλεον in marg. a. in. r. παγκάλλεον 5658.'

IBID. line 1, '578.' after '(thus)' insert 'and in marg. δερ.' δύοντε 5658.

IBID. line 2, for '5673' substitute '6325.' and line 3, to '62.)' add 'ἔλκυσε ED. PR. Hesychius ἔλκυσσε ἔλκυσσε ed. Rom. 1699,13 = 455,24; ἔλκυσεν Eustath. 655,39 = 520,24; 1257,10 = 1353,21; 1699,13 = 455,24; 1700,14 = 456,51. ἔλκυσεν—εἰλκυσε

\* Letter to the bishop of Ely, p. 60.

κρινῶς. ἤλκησε Wolf. The editors of the Grenv. Homer have permitted to remain undisturbed ἤλκησε, as ἐλκηθμοῖν. Il. Z. 465. ἐλκήσουσ' X. 336.; whereas ἐλκύνουσιν P. 558. as ἐλκυσθείσας X. 62. They should not have swerved from consistency.—Il. Z. 465: σοῦ θ' ἐλκηθμοῖο EDD. PR. Rom. 652,2=515,21. Eust. 1257,10=1353,21. Wolf. σοῦ δ' ἐλκήθ. 1771. 5600; ἐλκυθμοῖο 5693. 5601.—X. 336. ἐλκήσουσ' αἰκῶς 5693. 5601. EDD. PR. Rom. 1271,2=1372, 37. Wolf.;—αἰκῶς 5600. Eust. 1272,22=1374,33; ἐλκύνουσ' 1771.—P. 558. ἐλκήσουσιν Wolf.; ἐλκύνουσιν 1771. ED. PR. 5693. with εἰ

ἦν' in the preceding line; ἐλκύνουσιν 5600. 5601. Ed. Rom. 1117,35=1158,13. Eust. 1118,1=1158,50. In Heyne's Obs. for '597.' read '579.' and for 'Reponere ἐλκήσωσι,' read 'R. ἐλκήσουσιν'—'ἐλκήσωσι Harlei.' is a mistake. X. 62. ἐλκυσθείσας 5693. Eust.

1255,61=1351,41, and 1257,9=1353,19. Wolf.; ἐλκυσθείσας (thus) 5600; ἐλκυσθείσας 1771. ed. Rom. 1255,29=1350,45; ἐλκυσθείσας 5601. ED. PR. ταχῆς ed. Grenv. is unsullied in the magnificent copies.

IBID. after line 3, insert '580. καλλιχάρου 5658. καλλιχάρου 5673.

IBID. line 4, after 'εἰδὼν' add '6325. and read here and 592. εἰσεῖδων—afterwards κρατερ' 6325. Ed. Rom. 1699,30=455,27. Eustath. 1700,26=457,12, and 1701,51=459,10; as also v. 621. κρατεροῦς 6325. and v. 623. κρατερώτερον 6325. τοῦδ' ἐτι—κρατερώτερον Eustath. 1703,52=462,12, and 1704,12=462,30.'

IBID. line 5, read '582. ἐσταῖτ' MSS. Harl. εὐρίσκειται γραφόμενον καὶ ἐστέστα. Eustath. 1731=457,18.' προσπέλαζε 5658. and to '5673.' subjoin 'Eustath. 1700,27=457,13.'

IBID. line 6, to '5673.' add 'στεῦτο δὲ διψᾶν πίειν, οὐ δ' εἶχεν ἐλῆσθαι Twining δ Μακαρίτης ap. Heyn. ad Il. B. 597.'

This elegant and accomplished scholar\* was of a nature so humble, 'so kind, so sweet, so courting all mankind, as never to be truly expressed but by himself.' His splendid talents of every kind, his correct and refined taste, and his delicate sallies of Attic humour, were connected with a deportment too inoffensive to provoke asperity. As a theologian, he possessed all the graces of sound and enlightened piety; and in offering up to nature her last awful debt, ἐπὶ γήραος οὐδῶν, his hope was full of glory.

IBID. line 7, del. ' )' and line 8, read '604. Eustath. 1701,34=458,43' and to '6325.' add 'ἀναβρυχέν 5658. Ed. Rom. 1699,19=455,33. Eustath. 1700,28=457,14. ἀναβρυχέν Id. 1701,35=458,44.'

IBID. line 9, to '5673.' add 'φαίνεσκε with α above αἰ by a recent hand 5658.'

IBID. line 10, read 'δένδρεα θ' ὑμῖν ἔτληα καταβῆν (thus) and in marg. κατακρ. a m. r. 5658. χ.—'

IBID. line 12, read 'φέρεσκε Eustath. p. 1700,30=457,17. κ.—' and insert '594. σκληροτόλεμος (thus) 5653. σκληροτόλεμος Hesychius.'

IBID. line 13, read '596. κραταί' ἴσ (the mark of elision, ap-

\* Vir doctissimus et humanissimus POKS. ad Hec. 385.

parently modern, and a similar mark over  $\sigma$  obliterated) 5658. κραταίς (the former i recent) 6325. κραταίς 5673. κραταίς Is Eustath. 1702,28=460,5. and κραταίς ibid. 33=ibid 11.—ex—

PAGE 459, line 15, after '597.' insert '598. ὠσαυτε πρὶτὶ λόφον κ. δ. i. 5658.' enunciated, probably λόφον as Od. E. 112. Ζεφυρία (Ζεφυρία) πνεύουσα τὰ μὲν φύει ἄλλα δὲ πέσσει In II. M. 208. Heyne has adduced a splinter from Hipponax, preserved in Schol. Lycophr. 235. ἦν αὐτὸν ὄφρις τάντικνημιον δακῆ; to which may be added II. II. 106. κακράλαρ' εἰποιήδ'. T. 228. καταπτειν TOWNSL. Ω. 611. καλῶσαι Urat. A.—repetii, says Wolfius, M. 208. αἰόλον ὄφιν, cujus vocis priorem syllabam et Antimachus produxit in clausula, Τήνου τ' ὀφιοέσσης, neque feci ὄφιν, etiam de sententia Jos. Scaligeri, qui sic pronunciatum a vetustis Ionibus et Aëolibus, non scriptum, monuit ad Euseb. p. 119. PRÆF. nov. ed. LXXVII. This argument will operate against the present use of the accentual marks which were not required in writing during the GOLDEN AGE

of Greeco! '599. ὠρώρει (thus) 5658. 603. omitted in 5673; see Eustath. 1702,44=460,23; whereas Lucian. T. I. 402. refers, in his sportive manner, to v. 602. αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν οὐρανῷ τοῖς θεοῖς σύνεστι, καὶ ἔχει καλλίστους Ἥδην.'

IBID. line 17, after '6325.' add 'ὅδ' ἐν ἐρ.—ἐοικώς 5658. vss. 506,7, have been renounced by 6325; they deserve no place here,' for αἰ εἰ, εἰ καὶ East. 1703,14=461,10.

IBID. del. line 18, and line 19, after 'ἀμρὶ' insert 'περὶ στήθεσιν ἀορτήρ 5658. in marg. the common text; ἀορτήρ 5673'

IBID. line 20, to 'ἴνα' add 'gl. ὅπου 5673.'

IBID. line 21, read '613. ἐγκάθετο 5673. ἐγ—'

IBID. line 23, read 'πν—and add 'ἀγγλάξεις 6325.'

IBID. line 25, to 'ἀπ—' subjoin 'μάλα γὰρ χεῖρονι φωτὶ in marg. a m. r. πολυχείρονι 5658, which is in the text of 6325'

IBID. line 27, to '6325.' subjoin 'ἄλλον (thus) 5658. οὗτ' <sup>ως</sup>

ἀο ἔτ' α. 5673. '632. χλωρὸν δέος—ὠχροποιόν gl. Mosc. I. ad II. H. 479. Schol. ad Ap. Rhod. III. 120. In our observation upon II. E. 506. read 'El. 881. and gl. Francini ad Aj. 478.—Heyne, indeed, in II. K. 223. seems to have found ψυχρὸν δέος Od. Ω. 532; all the MSS., however, inspected by us depose against it.'

IBID. line 43, add '638. ὠκεανὸν φέρε in marg. ποταμὸν (thus)

5658. The jealous ocean, that old river, windes,

His farre extended armes,

639. Eustath. 1704,60=463,34. τὸ δὲ εἰρεσίη, τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν. Peradventure some of our readers, surprised and disgusted with such a quantity of rubbish, have, long before this, exclaimed—

Quæ te fortuna fatigat,

Ut tristes sine sole domos, loca turbida, adires?

PAGE 460, line 9, correct <sup>τε</sup> τ' ἐγγώνε.

IBID. line 17, after 'K. 376.' add 'N. 24. O. 4. X. 282. Ψ. 417. DAWES's Misc. Cr. p. 167.'

PAGE 460, l. 18, after '183.' insert 'see DAWES. Misc. Crit. 167.'

IBID. line 18, to 'II. 183.' subjoin 'III. 318. 435. ἐποδ' ἑίσας Dr. Taylor.'

IBID. line 21, read φημί γ'—

PAGE 461, after 'Ξ.' place '40. Ἀντιθέου δὲ Φάνακτος DAWES, p. 145.' and to l. 19. 'l. c.' add 'ibid. 725. ἐνδεῖσι Cod. Townl.'

PAGE 462, line 5, to 'πρῶτος' subjoin at the foot of the page this note:—Ad Od. I. 40. our illustrious Professor has also shown the propriety of having both editions at hand: τότε δὲ ἐγὰρ τὴν ἱσμεῖαν ἐπὶ τὴν πόλιν τῆς κικονίας (sic) ἢ νυν μαρτυρεῖται καλεῖται:—[Confer Athen. I. p. 33. D. VIII. p. 351. E. cum Eustathio ad Od. I. 198. p. 1623. 49. 53=347. 28. 34. ubi pro καταλυσθῆ. Ed. Rom. habet καταλυθῆ mendose quidem, sed veræ lectioni proxime, κατακαλυθῆ.]

IBID. line 37, to 'παῖ' subjoin 'Υ. 352. γούνατά τε 5658.

'474. Ἀνδόνακας MSS. Harl. Ἄν δόνακας Cod. Vesp. Ἀνδόνακας. δοκοῦς δὲ MS. Hesych.'

PAGE 463, line 18, to 'Harl.' subjoin 'Od. Γ. 352. οὐ θὴν δὴ δὴ debet esse οὐπω δὴ Heyn. in Il. Θ. 448. οὐ θὴν τοῦδ' (thus) Cod. Harl.

Also, before '143.' insert '138. Ἡ<sup>εἰ</sup> (f. H<sup>ν</sup>) καὶ—6325.'

IBID. line 24, before '481.' place '436. θαρσεῖ μὴ τι γε 6325.'

IBID. line 29, before '217.' place '189. χαλεπαὶ δὲ Φανήτων DAWES, p. 145.'

IBID. line 34, before '221.' place '218. Αἰεὶ τοι τὸν ὁαῖον—Plato in Lysid. p. 110. D. Læmar.'

IBID. line 40, to 'ρίπτων' subjoin 'ἀμφ' οὐδὲς 5673. γρ. καὶ ἀμφοδῆς ἐρεῖσας in marg. 5658.'

IBID. line 44, to '164.' add 'κοπρίσσοντες 6325. κοπρίσσοντες 5673. κοπρίσαντες Etym. M. in v. κόπρος.'

PAGE 464, l. 6, after '5673.' insert 'the Roman edition, p. 1820, 54=631, 47. preserves the common text: but Eustath. p. 1766, 55=553, 37. Ἡμισυ γάρ τ' ἀρετῆς ἀπαμείρεται εὐρύσσω Ζεὺς ἀνδρῶν οὗς ἂν δὴ—παρα τισὶν ἄλλοις εὐρηται καὶ ἑτεροῖαν γραφὴν Ἡμισυ γάρ τε νόου ἀπαμείρεται.'

IBID. line 8, to 'Jones' annex 'Asiat. Res. III. 492. See also pp. 198. 230. of the life of sir W. Jones.'

PAGE 466, line 17, subjoin '427. βῶν 5673. ἱμεναὶ 5658. βῶν δ' ἱμεναὶ 6325. κείοντες δ'—Schol. in Plat. p. 135.'

IBID. line 25, to '241.' add, 'Eustath. p. 1857. 63=685. 44. εὐρηγεσίας—ἐπ' αὐτῷ 5658.'

IBID. line 28, to '5658.' subjoin 'καλαιφάτου Schol. in Plat. p. 182. ἀλλὰ τίη μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρων;

Before '314.' place '230. Ὡς οἱ χούστοι ἐόντες. Heyn.'

PAGE 467, line 3, to 'τροπῶσα' subjoin 'τραπῶσα 5673. τροπῶσα 5658. τροπῶσα 6325. πολυδεύεσσα φωνῇ. Aelian. de Nat. Anim. V. xxxviii. 38.'

IBID. line 15, after '5658.' 'δρ. also in the margin of a copy of the ED. PR. with which we have been favoured in a most generous manner.'

IBID. before '383.' insert '302. Σαρδανίον (thus) 5658. σαρδάνιον 6325.'



'303. θυμῳ, over it μύθῳ 5673.'

'351. Δαιμόνιοι τί κάκον/ Plato in Io. 147. B. Læmar. κακῶν Schol. in Plat. 134. R=72 Sieb.

PAGE 467, line 23, add 'see on Il. E. 363. and BENTL. ad Il. Δ. 392. Θ. 131.'

IBID. before '406.' place '180. πειρήσεσθε, καὶ ἐκτελέωμεν 5658. 6325. 5673. cf. v. 135.'

'406. 'Ως δ' ὅτ' ἀνὴρ 5658, 6325.' Ibid. for '406.' read '407.'

IBID. line 29, expunge.

IBID. insert '218. ὑπὸ ἄσσα (non ἄσσα) Heyn.'

IBID. line 34, before '271.' place '230. Σὴ δὲ ἄλω Heyn.'

IBID. line 36, Γούνα δὲ Φερρῶσαντο DAWES, p. 177.

IBID. line 38, correct 779. and to 'Ἀκταίνειν' add 'τὸ ὑπερακταίνοντο Cod. D'Orvillian. Etym. M.'

IBID. line 40, before '127.' place '82. Δήνη εἰρυσθαι Heyn.'

PAGE 468, line 3, after ἀριστοφάνης add, 'Monet Scholiastes totum hunc librum una cum parte præcedentis ab Aristophane grammatico et Aristarcho spurium judicatum esse. Quorum sententiæ favet codex quidam a Tho. Bentleio collatus, qui libri superioris versu 296. poema claudit. DAWES. Misc. Cr. 154. This illustrious critic should have said, Scholion codicis cujusdam a Tho. Bentleio collati, quod.'

IBID. line 42, after 'suppletum' subjoin 'ἦλθεν λωτ. 5658. ἦλθ' ἔξ λ. 5673. 6325. in marg.' See Park's Travels, p. 99. Browne's Travels, p. 270.

PAGE 469, line 5, after '5673.' insert 'Il. Δ. 87. ἀναφαίνεις—ἀγορεύεις MS. Jo. Tzetz.' Il. K. 413. καταλέξω—ἀγορεύσω COD. TOWNL. H. in Merc. 368. καταλέξω—ἀγορεύσω MS. Moscov. and subjoin '121—'

IBID. after '275.' add '386. Ἦλθε γέρων 5658. Λ. 584. Κῦψαι ὁ γέρων 5673.; read κύψειε γέρων, and 590. ἰθύσειε γέρων.'

Here we felt considerable anxiety to fortify some of our remarks upon the *Iliad*, with evidence which has been derived from unforeseen sources, or elicited from the valuable materials accompanying the Leipzig edition of that poem. We have heard much concerning the expectant judgement of Joshua Barnes, and many solid advantages may be found in the collections of the Göttingen professor unhusbanded and unimproved: but our limits could not indulge this solicitude. Besides, it would not have been pleasant to dwell on the text of the *Iliad* as settled in this edition, after our account (however defective) of the collation annexed to the *Odyssey*; and it is, we apprehend, full time to take our leave of this diatribe, which has been sent into the world so richly and substantially endowed by our professor. We, indeed, approached it with mental humility, and undertook to give extracts from it, 'studio literas juvandi,' and not of affectedly displaying our own reading; and grateful would it be to our best feelings, if, by following his footsteps with respectful admiration, we have contributed in the least to diffuse the sober and durable triumphs of truth over the violence of indiscriminate censure, and inordinate vanity. Led on by those steady lights, which are hung out by this skilful guide, we have occasionally presumed to inspect the MS. itself, and have risen from the examination instructed and delighted. We return our cordial thanks to that learned and re-

vered prelate, through whose interest and counsel this model for collators was attached to the Grenville edition of the *Odyssey*. We hail it as an earnest of future editions from the Clarendon press: yes, our hopes are animated with ardent expectation of a return of that era, which seemed to be passed away, when the university of Cambridge issued from their press an edition of the *Iliad* recommended by the valuable excerpts of Aloisius Alamannius from Medicean MSS.; and seven years after the sister university sanctioned an impression of the same poem, to which was appended, an imperfect specimen of the Victorian Scholia in *Il. I.* first published by Conradus Horneius, at Helmstadt, 1620.—‘We cannot but remember such things were!’

The noble personages also, under whose auspices this edition comes forth, recal to our memory the brightest period\* of England’s glory, when earl Granville, the patron of the celebrated Dr. Taylor, ‘seldom gave commands on business without leading the conversation to Greece and to Homer †;’ and we humbly presume, that, from the silent progressive influence of those great and dignified characters, public debate enlivened, and be it remembered, matured, by appeals to the wisdom of ancient Greece, will cease to be sneered at in a BRITISH senate.—Confident we are that this edition of the *Odyssey* will insure to that illustrious family public approbation, and will enrol them among the Pisistratidae and the Ptolemies of BETTER TIMES!

Here we shall state, with all the deference that humility can dictate, certain points of moment which this auspicious event has suggested to our minds: such be their benefits to the latest ages!

The stores of Sophoclean literature have been unexpectedly increased by an introduction to the public of the valuable papers, or rather fragments, of the late ingenious and unfortunate Dr. Musgrave, relating to the native of *Colonus*. Dr. Musgrave, indeed, was doomed to taste the bitter cup of affliction; his character, however, as a critic, may be aspersed, but cannot be sullied.

‘Hic mortis duræ casum, tuæque optima facta,  
Non equidem, nec te, JUVENIS memorande, alebo.’

Since the Oxford Theocritus, by our late laureat, is become extremely scarce, as well as expensive, the cause of sound erudition would be essentially served by republishing the collation of MSS., and a judicious selection of the glosses intermixed with the hints from Dr. Musgrave, and with Tour’s communications to the editor, and two notes transmitted to Dr. I. Edwards, properly arranged, and incorporated with the *cursu posteriores*: they would form a volume which might range with the Oxford impression of the emendations on Suidas by Tour—homine truculento et maledico, cujus literas majoris sim facturum, si humanius alios tractare, et ipse sibi parcere, neque famæ consulere melius didicisset.—Peace to the manes of Reiskius and Askew!

\* 1768.

† Wood’s preface to his *Essay*, p. vii.

We are not strangers to that tainted leaf\* which Mr. W., to his cost, had suffered to be printed, and which was cancelled at the instance of Dr. Wetherel; we feel not, however, satisfied with Dr. Musgrave's evasive answer to Toup's appeal on the propriety of the obnoxious note; and we rebroate that would-be Greek epigram on the inscriptive dedication to the late most reverend and noble primate, who, in a letter on this subject, declares 'that no malignant censures could abate his regard for his merit, or friendship for his person: 'in the place of Juvenal' (adduced by Toup) 'I believe the true reading is, *ingens cana: sed et gremio*. But somebody, I find, had corrected it before me. *Sed et* is, *nay farther, and what is more.*' Markland in a letter to Dr. Taylor. Another leaf also should have been withdrawn, in which is recorded an anecdote at which the mind revolts even more than at the parliament-women of Aristophanes,

καὶ γὰρ ἐν βανχεύμασιν  
Ὀνοῦς ὁ σώφρων οὐ διαφθείρεται.

We sincerely reverence the memory of Dr. Lowth; but to insist upon his *uncommon* attainments in this department of human knowledge would inevitably expose us to castigation, and surely could not prove advantageous to his fame. At the same time we cannot help recollecting the respect which that excellent prelate entertained for Dr. BENTLEY; and Mr. Toup was one of those diggers and delvers in the mines of antiquity, who knew how to separate the pure ore from the dross of heterogeneous substances; and would probably have left an illustrious proof of this nice discrimination, if he had made good the expression '*vel dedit vel pessundedit*,' applied to the patriotic scion of Greece, as edited in the notes to the Prelections upon Hebrew Poetry: Toup, however, did not proceed; and our hedging-gloves are 'worse for the wear.'—Far be it from us to meditate by this intimation the slightest offence to the reputation of the re-marker who 'spelt the fabling rime' of elfin Spencer, and so ably illustrated the story of Bellerus old,

Where the great vision of the guarded mount  
Looks towards Namancos and Bayona's hold;  
Look homeward angel now, and melt with ruth:—  
And, O ye dolphins, waft the hapless youth.

And as our public institutions, which are in a forlorn and wretched state, begin to look up to the universities for wholesome food, and a proper supply of the best editions (or, at least, text) of classical fragments at a reasonable price, we are not a little astonished at the unaccountable form in which the Pentalogia has re-appeared from the Clarendon press; 'the Second Thoughts,' *addenda vel corrigenda*, saving possibly an accumulation of typographical errors, are printed as Dr. Burton had been compelled to place them, not as he would have digested them in a new edition: this publication however, singular as it may be, is, to a certain degree, kept in countenance by Dr. Waterland's Importance of the Doctrine of the Trinity, lately reprinted at the Cambridge press, and the Leipsic impression of Porson's Medea. It is surprising that this rigid adherence to the first edition, which the annotator himself had superintended, has not been

\* It is termed by Dr. Fry 'the castrated sheet' in a letter to Wilkes, V. 47.

religiously observed by the Oxford editors in works of awful importance: in the republication of PEARSON on the Creed, in which is displayed an acquaintance with the whole range of human learning, they have continued an interpolation destructive of an historical fact which had crept into one of that *great* man's notes about three years previous to his demise, when his faculties had been so impaired by age and unremitting research as to render him incapable of revising the *fifth* edition; and of performing his episcopal functions: 'He ejected him, as he did other catholic bishops, under the pretence of Nestorianism, but for other reasons.' V. ii. 137.—according to the four early editions, NOT was inconsiderately inserted in the edition which follows, to remove, we suspect, a lameness in the sentence which would not have been perceived, if the defender of that sound form of words had expressed himself thus:—under the pretence *indeed* of Nestorianism, but *in reality* for other reasons.—(See J. Berriman's Pref. to his Crit. Diss.) And Arnold, who in his Latin translation professes to have followed the fifth edition, has dexterously avoided this 'sandy perilous wild,' and has supplied the supposed deficiency:—*Tertio Macedonius Nestorianus non erat, Anastasius autem Eutychianus, atque is eum ejiciebat ut alios episcopos catholicos sub pretextu quidem Nestorianismi, sed REVERA alias ob causas.* P. 227. *Macedonius non erat Nestorianus.* Huic objectioni ipse respondet Pearsonus, dum mox fatetur: *Macedonium pretextu Nestorianismi expulsum fuisse.* Wetsten. in N. F. T. ii. p. 334. In fact, Anastasius, from motives of policy, deposed and banished Macedonius in a clandestine manner; and afterwards summoned a partial, packed, and sorted synod to palliate the iniquitous proceeding. See Procopius's fulsome panegyric on this capricious, timid, and cruel emperor in Villoison's *Anec. Gr.* ii, 28.—Since, however, Biblical criticism is the fairest monument of the human mind, and successful restorations of passages in the Sacred Code the noblest proof of its perspicacity, the interests of common Christianity have been greatly promoted by rendering accessible the treasures of the Codex Alexandrinus, and by the magnificent and (what in our consciences we believe to be) accurate impression of the ancient text of the Cambridge MS. formerly presented to that university by Theodore Beza. We cannot, with strictness, denominate either of them a *fac-simile*; for, in these and similar undertakings, the editors, instead of engaging to give mark for mark and letter for letter, and to represent faithfully the intricacies of rescribed, amended, or effaced words, the fading traces of mutilated passages, and to preserve even the minutest feature, pick out the predominant letters of the respective manuscripts, on the model of which types are formed, and richly befriend the general cause in rendering such documents imperishable by a multiplication of immaculate copies.—We have also been favoured with a (we fear careless) collation of part of that precious exemplar, the *Codex Vaticanus*, containing the New Testament, which had been procured by Dr. BENTLEY. The name of that scholar, who, like another Clarke, would consecrate a portion of his revenue to the pious design of securing to BRITAIN this inestimable MS., should be enshrined in the breasts of the good and the wise: it is not so much an object of curiosity as a source of information; and shall the advancement of science incline us to be indifferent to the fountain of truth? Imbruted by sensuality or sordid views of avarice, the opulent are too



unprincipled to respect the vital interests of Christianity, while the princes and nobles of the land ingloriously bereave of their succour and encouragement the publication of critical materials for the sublimest effort of human reason, and the birth-right of every Christian—a PERFECT edition of the Septuagint: let those who undervalue the language of this important document, peruse the books of Job and Proverbs, and say if they have been incomparably surpassed in Attic elegance.

To crush the fell impiety of those who scoff at every virtue, that they may be guilty of every vice, Hooper, Stillingfleet, and other champions of the faith, have, with the best intentions, been issued from the Clarendon press: the same influence surely could procure an edition of the genuine remains of one of the morning stars of the reformation—bishop RIDLEY! Such a plan would ‘unthread the joints, and crumble all the sinews’ of those misquoters, who, under pretence of restoring the established church to its primitive purity, and of ascertaining its real members, set at defiance her ordinances, and sap her very foundations; and, in course, would conduce to repress the mischievous practices of those unlettered and self-appointed δημοδιδασκαλοι, who, embarked in the same bottom, and φρονήματος ἀντὶ φρονήσεως ὑποπλησθέντες, καὶ πρὶν μαθεῖν διδάσκειν ἐπιβαλλόμενοι,—φεῦ τῶν λόγων· φεῦ τῶν δογμάτων· οἷα καὶ τικτεται παρ’ ὑμῶν τέρατα ἀτεχνῶς διεσπασμένα καὶ παύκαραλα, εἰά θασιν ἐπαναστῆναι ποτε τοῖς θεοῖς· καὶ ταῦτα τί ἂν ἔποι τις, ἢ σκαράττειν τὸ λείον ἀπαν ταῖς ἀτόκῃς ὑπονοίαις περὶ αὐτοῦ; and is this wonderful? ὁ μὲν οὖν Κάδμου σπῆρος αὐθιμερὸν ὀπλίτας, φησιν, ἀνεδίδου σκαρτοῦς· σκαρτοῦς δὲ θεολόγους οὐδεὶς πω μῦθος ἑτερατεύεσθαι. Synes. in Dione, p. 52.

---

ART. V.—*An Analysis of the Principles of Natural Philosophy.*  
By Matthew Young, D.D. S.F.T.C.D. 8vo. 10s. 6d. Boards,  
Robinsons. 1803.

SINCE the business of natural philosophy is to describe the phenomena of the universe, to trace the relations and dependencies of causes and effects, and to make art and nature subservient to the necessities of life, it is no wonder that it becomes more and more cultivated in proportion as civilisation advances, and as the means of instituting experiments for the correction and improvement of hypotheses are more frequently resorted to, and more judiciously applied. The attempts of the ancients to found a rational system of physics, were impeded by various obstacles, but particularly by the want of many instruments discovered by the moderns, by their not generally availing themselves of mathematical reasoning, and by the overweening influence of the philosophy of Aristotle. Much, therefore, is due to lord Bacon for overthrowing a great part of the unreasonable prejudice in favour of the ancients, and thus paving the way to that judicious union between the analytic and synthetic methods, which Newton so admirably and successfully completed. We would by no means wish to depreciate the knowledge and acquirements of the ancients; but, on the con-



trary, are always ready to assign strong reasons for appreciating them highly, and shall ever regret that so few of their labours and inventions have escaped the ravages of time: we only mean to protest against that undue, and not unusual, reverence which would constantly award to them the pre-eminence in all the profound researches of intellect, if not in every walk of art; for, as the great precursor of Newton has well remarked, 'The opinion which men entertain of antiquity, is a very idle thing, and almost incongruous to the word; for the old age and length of days of the world should, in reality, be accounted antiquity, and ought to be attributed to *our own times, not to the youth of the world, which it enjoyed among the ancients*: for that age, though with respect to us it be ancient and greater, yet, with regard to the world, it was new and less: and as we justly expect a greater knowledge of things, and a riper judgement from a man of years, than from a youth, on account of the greater experience, and the greater variety and number of things seen, heard, and thought of by the older person; so might much greater matters be justly expected from the present age (if it knew but its own strength, and would diligently apply it) than from former times; as this is the more advanced age of the world; and now furnished, nay enriched, with infinite experiments and observations.' *Nov. Org. Aph.* 84. Had some modern translators of works of antiquity given due attention to these and other arguments of Bacon, they would surely have learned to speak with less contempt of the labours of the present age, and would have applied their time and industry to better purpose. The revival of the prejudices of the sixteenth century ought, however, to be resisted; for, although the intrinsic worth of Plato's writings may keep ponderous quartos from sinking under the load of tedious annotations and disquisitions, yet are we unwilling to witness the repetition of such attempts. To relinquish the discoveries of Galileo and Kepler and Newton and Euler, in favour of the crudities of Euphorbas and CEnopides and Timocharis and Amyclas and Menæchmus, would be as ridiculous as to lay aside the discussions of Locke and of Hartley, in order to learn the vocabulary of the nursery.

The preceding remarks, though they have no immediate connexion with the work before us, were suggested by a perusal of the introduction to it, in which the author properly defines the subject of natural philosophy, briefly hints at the advantages of well conducted experiments, states how they ought to be conducted, and shows under what regulations hypotheses may be admitted. We shall now direct our attention to this analysis of the principles of natural philosophy. It comprises the heads of sixty-two lectures, and is divided into eight parts. The first part is on the subject of mechanics, and occupies

almost half the volume; it furnishes the matter of twenty-eight lectures, the order of discussion being this:—After defining matter, bodies, space, place, motion, time, forces, &c. with their chief affections, the laws of motion are laid down and elucidated: the inertia of matter is then asserted, and the doctrine of the composition and resolution of motion and of forces, follows. The usual theorems relative to the collision of bodies, non-elastic and elastic, are then given; and an argument is deduced from them to show that the Leibnitzian measure of moving forces is inadequate. The nature of cohesion, and of capillary attraction, is then stated, and applied to the explanation of the phænomena of the rope-pump and of blowing machines. The attraction of gravity is next considered, and the figure of the earth investigated. Part of the principles of statics is then exhibited, as referring to the lever, the centre of gravity, the balance, pullies, the wheel and axle, the wedge, and the screw. The motions of bodies acted upon by any uniformly accelerating or retarding force is then treated of, and the doctrine applied to the ascents and descents along inclined planes and curve surfaces, and the simple and compound pendulum: this leads to the investigation of the centres of oscillation, gyration, percussion, spontaneous rotation and conversion. Here some common mistakes relative to the centre of percussion are corrected; and particularly it is shown that the centres of percussion and oscillation only coincide in particular cases, and that a body has in fact several centres of percussion, according to the plane in which the impact is made, the locus of these centres being a right line. After this, the principles of clock and watch-work are explained, and many useful remarks are made on the application and use of pendulums, balances, springs, escapements, &c. The motion of projectiles, the doctrine of central forces and of rotation, the effects of machines in motion, the resistance of the air or other fluid medium, the nature of friction, and the advantages of wheels, furnish the remaining topics which are discussed under the head of mechanics.

Thus far the arrangement, though not entirely free from objections, is masterly; and the execution does credit to the author. In a syllabus, as the present work professedly is, we must expect to find occasional omissions; we observed none, however, of any great importance, except in the lecture on percussion and collision. The doctrine is given merely as it relates to the shock of bodies which are either perfectly elastic, or perfectly non-elastic; and there is no direction afforded for the application of the theorems to cases in which the bodies are elastic in some degree; that is, to the cases which usually arise in practice. This is a defect; but it is more a defect in the science than in the author; for it is to be lamented that

this doctrine, however important, has scarcely advanced a single step since the laws of percussion were first laid down by Huygens, Wallis, and sir Christopher Wren.

The second part, containing five lectures, is on the subject of hydrostatics. The most important properties of those fluids which are only compressible in a very slight degree, as water, are here stated; the laws according to which fluids press upon surfaces, and the investigation of the centre of pressure, are next given; to these succeed the rules respecting the specific gravities of solids and fluids, and the comparative stability of floating bodies. Here it is shown that the centre of pressure is not always coincident with the centre of oscillation: the prevailing mistake, as to this particular, is analogous to the one which relates to the universal coincidence of the centres of oscillation and percussion. In fact, these centres only coincide in bodies or surfaces which are symmetrical or alike on both sides of an axis perpendicular to the axis of rotation.

Aërostatics, which is the subject of the third part, is comprised in four lectures. They commence with the Torricellian experiment, and contain accounts of the nature and principles of barometers of different kinds, their application to the mensuration of heights; the use of the Nonius and Manometer; and the law of exhaustion in air-pumps. This part is certainly deficient.

Hydraulics, or that part of philosophy which treats of the motion of coherent fluids, occupies five lectures. Four causes are assigned for the motion of such fluids—the gravity or pressure of the fluid, the weight of the air, the elastic force of the air, the elastic force of steam. The circumstances of the velocity, time, &c. of exhaustion of vessels, by orifices at their bottoms or in their sides, are considered; and the principles of action in the siphon are explained. Dr. Young has observed that

‘ this theory is true only on the hypothesis, that the water flows out, without resistance, in a cylindrical or prismatic form, corresponding to the aperture through which it flows; but in fact, all the particles pressing towards the orifice, they issue through it in a converging direction, that is, in a conical not cylindrical form, by which means the quantity discharged is diminished; and this diminution is found to be nearly in the subduplicate ratio of 2 to 1.’  
p. 248.

But he has not mentioned one very important circumstance, though it considerably affects the conclusion. When a fluid escapes through an orifice in the bottom of a vessel, the liquor in the vessel, for a moderate space round the orifice, is gradually brought into a rotatory motion; the fluid rushes from all sides in concentrating streams to supply the continual waste, and thus is actually discharged from the vessel with a revolving

motion; it is singular that writers on this subject pay very little if any regard to this circumstance, though it is manifestly a material one in the discussion. But to proceed with our account: the theory of the motion of water-wheels of different kinds is next considered, and many useful rules are given: these are followed by some rules and theorems relating to pumps and steam-engines. The account of the steam-engine is by no means so full as we could have wished; nor indeed is the lecture on pumps; but, though it is concise, it touches upon some subjects not noticed in many treatises on hydraulics: we shall, therefore, insert it here.

‘ 1. Water is raised in pumps by the pressure of the air upon the external water.

‘ The common sucking pump is formed with two suckers, each having a valve which opens upwards; the lower sucker is fixed, the upper moveable; and the water is discharged through an orifice above the moveable plug or piston.

‘ The forcing pump has two suckers, the upper of which is moveable, and is a solid plug without a valve; the lower is fixed, with a valve opening upwards; and the water is discharged through an orifice just above the lower sucker.

‘ 2. Water cannot be raised by a single sucking pump to a greater height than thirty-two feet; but if a cistern be placed there to receive the water, and another pump work in it, the water may be raised to the height of thirty-two feet more, diminished by the height of the column of water which balances a column of air of thirty-two feet; and so on.

‘ 3. The effect of the forcing pump is not limited to the raising of water to any particular altitude.

‘ Because the air's condensation may be increased to any degree.

‘ 4. If  $g$  be the greatest and  $l$  the least altitude of the piston, of a sucking pump, above the surface of the water in the reservoir, and  $b$  the height of a column of water equivalent to the weight of the atmosphere; the ascent of the water by one stroke will be =

$$\frac{g+b}{2} \pm \sqrt{\frac{g+b}{4b}} + l - g.$$

‘ The length of the stroke is the difference between the greatest and least altitude of the piston.

‘ If  $y$  be the ascent of the water by the first stroke, substitute  $l-y$  instead of  $l$ , and you will have the ascent by the second stroke; and so on.

‘ 5. No pump can raise water, unless the length of the stroke be greater than the square of the greatest height of the piston in feet, divided by 128.

Let  $x$  be the highest ascent of the water, then  $g-x : l-x :: b : b-x$ ; whence  $x^2 - gx = l-g \times b$ , and  $x = \frac{1}{2}g \pm$

$$\sqrt{\frac{g^2}{4} + l-g \times b}, \text{ which is an impossible quantity when } l-g$$

is greater than  $\frac{g^2}{4b}$ ; that is,  $x$  cannot be less than  $l$ , the least altitude of the piston.

6. If the length of the stroke in a uniform pump, which is requisite to render the machine effectual, be greater than can be conveniently made, it may be diminished, by contracting the diameter of the sucking pipe in the subduplicate ratio of the diminution of the length of the stroke.

7. The velocity of the water flowing from the sucking pipe into the barrel, should be equal to the velocity with which the piston moves.

Otherwise, if it be greater, less work will be done than the pump is competent to effect; or if it be less, a vacuum will be produced below the piston, which will therefore be moved upwards with great difficulty.

If  $V$  be the velocity of the water in the sucking pipe,  $d$  the diameter of the sucking pipe,  $D$  the diameter of the barrel, and  $v$  the velocity of the piston  $V$ ; then  $V \times \frac{d^2}{D^2}$  will be the velocity of the water in the barrel, and  $V \times \frac{d^2}{D^2} = v$ , when the machine is perfect.

If  $b$  be the weight of a column of water whose weight is equivalent to the pressure of the atmosphere,  $b$  the height of the water in the sucking pipe,  $x$  any other height to which it ascends in following the piston,  $g = 16\frac{1}{2}$  feet; then will the moving force =  $b - x$ , the quantity of matter moved =  $x$ , therefore the accelerating force =  $\frac{b - x}{x}$ ; therefore  $vv = 2g \times \frac{bx}{x} - x$ ; and  $v$ ,

the velocity of the water equal to  $\sqrt{4g \times b}$ . Hyp. Log.  $x - x$ ; but when  $x = b$ ,  $v = 0$ , therefore the fluent corrected will be =

$\sqrt{4g \times b}$ . Hyp. L.  $\frac{x}{b} - x - b$ . Ex. gr. suppose  $b = 32$ ,  $b = 16$ ,  $x = 18$ , or the length of the stroke of the piston equal to two feet; then  $v = 10\frac{1}{2}$  feet. Belidor and Desaguliers calculate the velocity in a very different manner; and their conclusion is as different.

8. If an horizontal tube having two valves opening horizontally outwards in contrary directions, perpendicularly to the axis of the tube, communicate with another tube which is vertical, and has a valve at the bottom, opening upwards, and the whole machine being filled with water and placed in a cistern, it be turned swiftly round on a pivot at the bottom; the water will continue to be discharged in an uninterrupted stream.

This is the centrifugal pump. It is evident that the velocity of the stream can never exceed the velocity which a heavy body would acquire in falling down the difference between thirty-one feet, and the height of the vertical tube; nor can this pump raise water higher than the common sucking pump.

9. The discharge of water in forcing pumps is rendered continual by the elastic force of condensed air.



' Since the same quantity of water is discharged in the same time, whether an air vessel be used or not, and the flux is constant in the former case, and interrupted half the time in the latter, the velocity of the stream will be but half that in the former case ; and therefore the machine will suffer a less strain ; from the continuance of the stream also the water can be directed with greater certainty to any particular place.' p. 264.

Pneumatics is treated in a single lecture ; but the meaning of the term is restricted to the explanation of the different kinds of winds, and the effects of wind upon the sails of mills and of ships.

The principles of acoustics are exhibited in two lectures. This part is rather too concise : it contains, however, a judicious abridgement of the most useful discussions in Smith's *Harmonics* ; and will save those who are not desirous of going deeply into this subject the trouble of consulting an ill-arranged, and tedious, though in many respects an ingenious, performance.

Optics is an important branch of natural philosophy, and is given rather more at large than some others ; it occupies sixteen lectures. The chief theorems in dioptrics, catoptrics, and chromatics, are laid down in their natural order ; and the velocity of light, the cause of the rainbow, the nature of vision, the rules for estimating distances, the construction of optical instruments, &c. are explained with considerable perspicuity. Two lectures are appropriated to the subject of telescopes : we cannot extract both these, as one of them, in which the principles of achromatic telescopes are treated, is too long for our limits, and contains many references to diagrams ; but we shall give place to the first of these lectures, that our readers may see another specimen of our author's manner.

' If a broad convex lens be turned towards a very remote object, its image will be formed very nearly in the principal focus ; and if between the image and the object-glass there be interposed a concave eye-glass, whose distance from the image may be equal to its own focal length, the object, when seen through this combination of lenses, will appear distinct and magnified.

' This is called the Galilean telescope. Its length is equal to the difference between the focal lengths of the lenses. Its magnifying power is equal to the focal length of the object-glass, divided by that of the eye-glass. It shows objects erect, because the eye-glass intercepts the rays before the image is formed by the object-glass ; and the visible area or field of view is as the magnitude of the pupil of the eye, and will also be greater, the nearer the eye is to the glass, all other circumstances being the same.

' 2. If a broad convex lens be turned towards a very remote object, its image will be formed in the principal focus ; and if a small convex lens be placed at its own focal distance from this image, the object seen through both lenses, will appear distinct and magnified.

‘ This is called the astronomical telescope. Its length is equal to the sum of the focal lengths of the lenses. Its magnifying power is equal to the focal length of the object-glass, divided by that of the eye-glass. It shows objects inverted, which however is not attended with any inconvenience in astronomical observations ; and the field of view is directly as the breadth of the eye-glass, and inversely as the interval between the lenses.

‘ The image may be rendered erect by the addition of two eye-glasses more ; one of which is placed at twice its focal length from the first eye-glass, and the third or principal eye-glass at its own focal length from the second image. A telescope thus constructed with four glasses is called the terrestrial telescope. The eye-glasses are generally of the same focal length, in which case it magnifies as the astronomical telescope.

‘ 3. The perfection of dioptric telescopes is impeded by the different refrangibility of light, and the spherical figure of the lenses.

‘ 4. The imperfection of the object-glass arises principally from the different refrangibility of light ; and of the eye-glass, from its spherical figure.

‘ 5. If the rays issuing from a very remote object, fall parallel to the axis on a concave speculum, and being intercepted by a plane speculum, which forms an angle of  $45^\circ$  with the axis, before they come to their focus, be reflected to a convex lens, placed at its focal length from the image, the object will appear distinct and magnified.

‘ This is the Newtonian telescope. Its length is equal to the focal length of the speculum. Its magnifying power is equal to the focal length of the speculum divided by the focal length of the eye-glass. It shows objects inverted, and the field of view is directly as the linear aperture of the eye-glass, and inversely as the focal length of the speculum.

‘ James Gregory is generally supposed to have been the first who conceived the idea of a reflecting telescope, of which he has given a delineation in his *Optica Promota*, published in the year 1695. But Newton certainly was the first person who demonstrated both its importance and practicability. And even as to the honour of having first conceived the idea of this excellent instrument, Gregory must resign it to the Jesuit Eskinard, who appears, so early as the year 1615, to have distinctly described it in his *Century of Optical Problems*. It is also to be remarked, that Gregory proposed the reflecting telescope merely to remedy the spherical errors of lenses ; but the object-glasses of telescopes are too small a portion of a sphere to make the defects, arising from their figure, sensible.

‘ 6. If rays from a very remote object fall perpendicularly on a large concave speculum, perforated in the centre, and after forming an image, they be reflected back in a contrary direction from a small concave, so as to form a second image, the first image lying between the centre and principal focus of the lesser speculum, the object seen through a convex lens, placed at its focal distance from the second image, will appear distinct and magnified.

‘ This is the Gregorian telescope. It shows objects erect, because the number of real images is even. Its magnifying power is as the

product of the focal length of the great speculum and distance of the second image from the principal focus of the smaller speculum, divided by the product of the focal lengths of the smaller speculum and eye-glass. The field of view is equal to the angle which the eye-glass placed in the focus of the great speculum subtends at the centre, diminished in the ratio of the distance of the second image from the principal focus of the smaller speculum to its focal length.

'The Cassegrain construction is the same with the Gregorian, except in the form and position of the small speculum, which is convex, instead of being concave; and is placed before the principal focus of the great concave, not behind it, as in the Gregorian. The principal objection to this construction consists in the difficulty of giving the true form to the small speculum. For in the Gregorian, the great speculum ought to be parabolic and the little speculum elliptic: in the Cassegrain the great speculum ought also to be parabolic, but the little speculum hyperbolic. Now in grinding all sorts of concave speculums and lenses, it is found by experience, that they vary from the spherical to the parabolic form, or even go beyond it; and that all convex surfaces vary from the spherical form towards that of an oblate spheroid, next to one of its poles. Hence the variations from the spherical form, which arise from the manner of working them, in both speculums of the Gregorian telescope, lie the right way to correct the errors: but in the little speculum of the Cassegrain form, they lie the wrong way, and tend to increase instead of diminishing or correcting them.

'7. In telescopes of the same length, the magnifying power of a reflector is much greater than that of a refractor.' p. 382.

The latter part of the volume, from p. 397 to 450, contains a view of the chief phænomena of electricity and magnetism, and concise accounts of the various hypotheses which have been brought forward to explain the known facts. The author has obviously consulted the best writers on these subjects, and has given a fair abstract of their opinions; but he has not availed himself of the deductions arising from some late discoveries; so that, on the subjects of electricity and magnetism, his accounts are not altogether accurate; but these deficiencies are in great measure compensated by frequent references to the most celebrated authors.

Having thus minutely described the particulars comprised in the volume before us, and the order in which they are arranged, it will not be necessary to dwell much longer upon it. We do not hesitate to affirm, that the present is the best syllabus of lectures on natural philosophy that has yet been published. Indeed it contains more correct and useful information, than can be found in many professed treatises; and the author has added greatly to the number of important truths, by occasionally having recourse to the method of fluxions. To us it has always appeared extraordinary, that, in a country where the fluxional analysis was invented, and in which it has received some

of its richest improvements, that admirable analysis should scarcely ever be applied in a treatise on mechanics. Hence it happens, that, while such treatises in England scarcely advance beyond the school-boy elements of equilibrium, the treatises published on the continent, though generally inferior in point of order and of perspicuity, by recurring to the differential calculus, exhibit some of the most important theorems in practical mechanics. And the case is nearly the same with regard to many other branches of science. The truth is, that, while the countrymen of Newton run to one extreme, and benefit far less by his most brilliant discovery than they ought to do, the continental philosophers hasten to the opposite one, and will fill page after page with intricate investigations to arrive at a conclusion which may often be obtained by the most simple process. A demonstration of the property of the parallelogram of forces, by *differentiation*, and *integration*, may be ingenious, but is not likely to be very satisfactory. Dr. Young has very cautiously trodden in the middle path between these extremes; and we sincerely wish his example may, in this respect, be followed. His performance will assuredly do honour to his memory. To have rendered it complete in its kind, it needed only the introduction of the principles of astronomy, which are unaccountably omitted, and a slight revisal by the same masterly hand. But, alas! that hand is now mouldering in the silent tomb, while the friends of science are at the same time lamenting the dreadful effects of a cancer which have terminated the life and ingenious labours of the amiable bishop of Clonfert.

---

ART. VI.—*Elements of Natural Philosophy; explaining the Laws and Principles of Attraction, Gravitation, Mechanics, Pneumatics, Hydrostatics, Hydraulics, Electricity, and Optics: with a General View of the Solar System. Adapted to public and private Instruction. By John Webster. 8vo. 6s. 6d. Boards. Johnson. 1804.*

Mr. Webster commences his preface by expatiating upon the advantages resulting from the study of natural philosophy, the delight it affords those who pursue it, and its utility in promoting our interests, supplying our necessities, and adding to the general happiness of mankind. He then proceeds to explain the objects of his performance in the following manner:

“ If, then, philosophical knowledge be of such essential advantage in the general pursuits of society, it surely becomes highly expedient to diffuse it in such a manner, as to enable every class to obtain some portion of the whole.

\* As a number of learned works have been written on this subject, which are only calculated for persons of leisure and education; it cannot be an unworthy attempt to gather the fruits of these labours, and adapt them to more general use. It is, therefore, the humble endeavour of the author of this work, to collect and methodize those demonstrative truths, which have been drawn from the bosom of Nature by the deep researches of the philosopher, and to render them plain and evident to those, whose time and education will not enable them to draw their information from original sources.

\* More than one half of the young people who are placed in public schools, are intended for those common avocations [*vocations*] in life, which leave but a circumscribed portion of time to attain the various objects of education. It is, therefore, neither to be expected, nor is it intended, that they should acquire any thing more than a general knowledge of science. The first consideration then is, how to employ this small portion of time in such a manner as to produce the greatest advantage to the pupil. If it be admitted, that it is an object worthy of attention to instruct the youthful mind in physical knowledge, and to extend philosophy to the useful purposes of life, the subject will require such an arrangement, that its acquisition may be rendered compatible with the time and ability of the pupil.

\* It is hoped, that the following pages will not be found totally inadequate to this desirable purpose. Speculative theory and mathematical demonstrations have been as much avoided as possible, to make way for those useful and evident truths, which are universally received; but where demonstrations become indispensably necessary, they are introduced with as much brevity and perspicuity as the subject would admit.' P. viii.

The attempt is laudable, and the execution of it by no means contemptible: but the narrow limits to which the author has confined himself, have induced him in some cases to quit his subjects before he has sufficiently illustrated his meaning, and thus to excite curiosity without gratifying it. This defect might easily have been remedied without enlarging the bulk of the volume: for the eyes of young persons, for whom chiefly the work is intended, would not have been hurt, had there been rather more than *twenty-eight* short lines in a page.

The work begins with an exposition of the Newtonian laws of motion: but the author is not very happy in the instances he brings to establish these important propositions. In the first law it is asserted that 'every body continues in a state of rest, or moves uniformly in a right line, unless it be compelled to change that state by the action of some external force.' Under this head, in order to prove that a body once put into motion would continue to move *uniformly in a right line*, it is asserted that 'a top put in motion would have an *endless revolution*, if it were not impeded by the air, &c.' This is almost like demonstrating the rotundity of the earth, by asserting that a billiard-table is a horizontal plane. Again, in explaining the third law that 'action and re-action are always equal and contrary,' we are told, among



other things, that, 'if a loadstone and a piece of iron be suspended by strings near each other, the mutual force or attraction between them will cause an equal action, and the two bodies will leave their respective positions with an equal impulse and velocity, and meet in a point equally distant from each. If the bodies be equal, they will meet in a point proportional to the difference of the powers.' How the student may understand this, we know not: it exceeds our capacity; as we have no knowledge of the proportionality of that which '*has no part, nor magnitude.*'

After briefly explaining the different kinds of attraction, the author treats of the collision of bodies and the motions of pendulums: these are followed by the centre of gravity, the mechanical powers, and remarks on friction. The subject of pneumatics, according to the common acceptation of the term, is then treated—rather fully for the size of the book; and the nature of barometers and thermometers is clearly explained. Sounds and the vibrations of musical strings come next under discussion; and the principles are applied to illustrate the nature of the speaking-trumpet and of echoes. In reference to the former, our author says—

'The advantage of this instrument in augmenting sound, arises from the reflection of the pulses on the sides of the tube as they are propagated by the mouth. The aerial pulses, which are thus driven through the tube, not only augment the sound by increasing the aerial density of the pulses, but also, by directing them more immediately to the object; likewise the reflection of the pulses on the sides of the trumpet receive additional force from the elasticity or reverberation of the metal; or rather, every point of percussion may be considered as a part from which fresh pulses are perpetually generating.'  
p. 105.

Thus has our author, in conformity with an opinion now nearly exploded, attributed the cause of the augmented sound in a speaking-trumpet to the reflexion of the pulses: yet, when we observe the form given to acoustic horns or ear-trumpets, which is that of a truncated cone, we are soon induced to conclude that the sound is not transmitted by reflexion; for the angle of the incident ray being increased at each reflexion by that of the cone, would, after a determinate number of reflexions, become larger than a right angle, and the ray would return upon itself; thus the greatest number of the rays would issue out of the mouth, and the remaining ones, which reached the ear, could not sensibly augment the sound; nevertheless acoustic horns are very beneficial, so that the augmentation of sound, both in them and in speaking-trumpets, must depend upon another cause. Besides, according to the theory of reflexion, the enlarged part, or opening of the speaking-trumpet, must be use-

less at least, if not injurious; yet the experiments of Hassenfratz prove, that in general this enlargement increases the intensity of the sound considerably. That gentleman has likewise shown that sound is augmented as much in speaking-trumpets with cylindrical tubes, as in those of a conical form, which again is contrary to the theory of reflexion. And, lastly, he proved that the intensity of the sound is not lessened by destroying the reflexion by an internal woollen lining, except in so far as it diminishes the diameter of the instrument; and even then the diminution in intensity is compensated by the addition to the distinctness of the sounds conveyed by the instrument. There consequently exists no reason for separating the cause which augments the sound in these instruments, from the acknowledged cause in trumpets and hunting-horns, namely, the vibration of the air, and the greater amplitude of such vibration, arising from the increased impulse given to the air in the close tube.

The principles of hydrostatics and hydraulics are explained in a pleasant popular manner; and the rules for determining the specific gravity of solids and fluids, are accompanied by a table; but it is neither arranged according to the comparative densities of the bodies, nor alphabetically, nor according to any scientific classification of the substances. The numbers seem thrown together promiscuously, and they are not always accurate: the specific gravity of lead, for instance, is stated at 10130 (rain water being 1000); but Muschenbroek makes it between 11226 and 11479; and, according to Prony, it is 11352: that of tin our author gives at 7550; while it is universally stated between the extremes of 7000 and 7450.

Mr. Webster has not forgotten to mention the steam-engine; and, though his account is very short, it relates some particulars which are not universally known.

'Great improvements have been made in steam engines by Messrs. Boulton and Watt, of Soho, near Birmingham. One of these powerful machines, which was constructed by them, now works a pump 18 inches in diameter, and 600 feet high; the piston makes 10 or 12 strokes, of seven feet long, in a minute, and raises a weight equal to 80000lbs. fifty feet high in the same time, which is performed with a fifth part of the coal that is usually consumed by a common engine.

'The present improvements in steam engines fit them for a variety of purposes where great power is required; such as raising water from mines, blowing large bellows to fuse ore, supplying towns with water, grinding corn, &c. Mr. Boulton has lately constructed an apparatus for coining, which moves by an improved steam engine. The machinery is so ingeniously constructed, that four boys of ten or twelve years of age are capable of striking 30000 guineas in an hour, and the machine itself keeps an accurate account of the number which is struck.' p. 159.

Of electricity, and its application to the phæno-

mena of rain, thunder, lightning, &c. occupies about fifty pages, which will be interesting to the tiro : optics and optical instruments fill about forty more; and a narrow view of the solar system concludes the volume. The planet Herschell is mentioned; but the planets discovered since the commencement of the present century are not noticed.

This is a work which we can neither warmly commend nor severely censure: the great fault is that of aiming at too much in so small a compass; on which account the information upon many topics is necessarily scanty. The author's motives are certainly commendable: and, if his undertaking should so far meet with success as to render another edition necessary, he may then, by proper additions in different parts, and by substituting determinate for some vague expressions (such as 'the whole arc forms one oscillation'—'Much of the power of electricity depends upon hypotheses,' &c.) transform it into a proper work to be put into the hands of 'those whose time and education will not enable them to draw their information from original sources.'

**ART. VII.**—*Elements of Science and Art; being a familiar Introduction to Natural Philosophy and Chemistry: together with their Application to a Variety of elegant and useful Arts. By John Imison. A new Edition, considerably enlarged, and adapted to the improved State of Science. 2 Vols. 8vo. 1l. 5s. Boards. Harding.*

THE first publication of Mr. Imison's Elements had escaped our research; nor would it be of consequence to trace our first ideas of a work which progressive improvements in science and in art must now have rendered unimportant. The present volumes profess not only to teach the application of natural philosophy to the arts, but offer a familiar introduction to the science itself. As we are well pleased with the work in general, it would be fastidious to complain of the plan: yet we think we have too much of science and too little of art. Many of the arts, which might be materially illustrated by the scientific principles, are omitted; and some, here taught, are only remotely connected with science. On the subjects, however, which the author considers, his instructions are so clear and judicious, that we can scarcely wish any change in the volumes before us; but would suggest the addition of another volume, which the exertion of the same abilities would, we think, render very interesting; and that additional space would also enable the author to be more minute in some nice processes.

The introduction to natural philosophy is clear and comprehensive. It would alone render these volumes very valuable; for we have no popular system, at the same time perspicuous and

correct. In the first volume, the author gives a comprehensive view of mechanics, pneumatics, hydraulics, hydrostatics, optics, electricity, Galvanism, magnetism, and astronomy. Under each subject, the sum of the whole is recapitulated in a few distinct propositions, which would make a good syllabus for a course of lectures. Perhaps the subjects of optics and hydraulics are not treated at sufficient length. In these we perceive some omissions which we think of importance. Mechanics, electricity, and Galvanism, are explained with accuracy, at an extent suitable to a popular system. Astronomy is very shortly noticed; but perhaps its slight application to the arts may account for, and, in some degree, excuse the author's inattention to this branch of science. Its application, however, to dialing and the discovery of the longitude, should have been noticed.

The second volume commences with an abstract of chemistry; but, when we remark that the whole is comprised within about 230 octavo pages, not very closely printed, it will be obvious that the view of the subject must be very general only. We were surprised, however, that so many facts were thus collected in consequence of the author's very comprehensive views, and his avoiding minute discussions, or disputed points. At page 240 the subject of arts really commences; and the first art described is 'drawing' in all its branches, including colours (a subject properly enough styled by some authors *materia pictoria*), crayon paintings, and all the various modes of engraving. Crayon painting is considered very concisely, and oil painting wholly omitted.

Of the manufactures and arts, we find a very good account of bleaching, with a less perfect one of dying. Little use has been made of Dr. Bancroft's excellent work; and scarlet is once only incidentally mentioned. Calico printing is also concisely, but comprehensively, explained. Tanning contains one or two little inconsistencies or errors, but is, on the whole, placed in a clear and correct point of view.

'Refining' is a subject of importance, and treated at some length with great ability and scientific accuracy. 'Pottery' and 'glass making' are explained with less philosophical knowledge; nor are the uses of the oxides of lead or of manganese properly explained. The former, from its quality of dissolving different earths, clears the glass from many impurities, and, by giving it more fixity in the fire, facilitates the escape of the air-bubbles: the latter, with a certain proportion of inflammable matter, becomes transparent; with a greater, of a violet colour. We thus often find the proportion of manganese too great, from the violet hue of the glass.

What the authors say of 'varnishing' is correct, but not sufficiently full. 'Japanning' is treated at greater length, and more satisfactorily. 'Lacquering, gilding, and silvering,' are

sufficiently satisfactory. The article of 'tinning' is imperfect; that of 'soldering' more correct, but still incomplete. 'Moulding,' 'casting,' and 'cements,' are articles, on the whole, satisfactory. 'Ink-making,' 'removing stains,' and 'staining wood,' merit no very particular notice. The miscellaneous articles are chiefly amusing, and of a chemical nature: they add to the variety of the work, and form subjects of interesting amusement. We need scarcely copy even the titles.

On the whole, as we have said, the work demands warm commendation. We have endeavoured to discriminate the author's merits in the different branches, but have not copied any part; for what extract could give an adequate idea of the whole? It would have been a brick as a specimen of a house. It will be obvious to every reader, that numerous arts are omitted, particularly philosophical ones, which, from the introduction, we should have most expected. We must repeat, then, our recommendation of the addition of another volume, one portion of which should be destined to supply some of the deficiencies of the present.

ART. VIII.—*The Painter and Varnisher's Guide; or, a Treatise, both in Theory and Practice, on the Art of making and applying Varnishes: on the different Kinds of Painting; and on the Method of preparing Colours both simple and compound: with new Observations and Experiments on Copal; on the Nature of the Substances employed in the Composition of Varnishes and of Colours; and on various Processes used in the Art. Dedicated to the Society at Geneva for the Encouragement of the Arts, Agriculture, and Commerce. By P. F. Tingry, Professor of Chemistry, &c. Illustrated with Engravings. 8vo. 12s. Boards. Kearsley. 1804.*

WHILE the imitation of the more beautiful productions and the more interesting scenes of nature attracts admiration, and furnishes to the elegant and discriminating observer the most pleasing entertainment, instructions like these will always be important. Every kingdom of nature has been exhausted, every substance tortured, to produce colours that shall imitate, in brilliancy and beauty, those with which the divine Creator has decked the humble flower, and the most inconsiderable insect; and, though we can sometimes boast of a successful approach to the reality, though we occasionally supply, by a profusion of glare and splendour, the more rich or the modest hues, we can not always attain either the tone of colouring, or the chastened richness of nature herself. The resources of chemistry have lately been greatly augmented; and we have had no work (Mr. Imison's Elements of Science and of Art excepted), which has combined the experimental knowledge of the artist with the scientific improve-



ments of the philosopher. Mr. Tingry's more extended space has enabled him to supply what the contracted limits of Mr. Imison compelled him to pass over more generally and cursorily; nor can we hesitate in declaring, that the very full, minute, and scientific directions in this volume will render it truly valuable to the artist. One single process only the author tells us he has not experimentally tried. The French possessed many works on this subject; and that by Watin, in 1772, was supposed to supersede the necessity of every other. But the principles are now changed; and, in a luxurious age, where ingenuity is required to keep pace with the demands of taste or splendour, many improvements must have occurred. In England, we have had few assistants, and those not always the most faithful guides.

Varnishes, which heighten the most delicate touches of the pencil, and preserve them from the injuries they would receive from air and moisture, were unknown to the ancients. In their encaustic paintings, indeed, the colours, combined with the wax, were defended from both: each atom of colour had its corresponding coat. Mr. Tingry thinks that they may have known the properties of the white of an egg, or simple animal jelly, for this purpose; but these are insufficient securities; nor have we any reason to suppose that either was employed. With respect to their acquaintance with the Chinese varnish, it is a question easily decided: they were not acquainted with China but by vague report; nor had their navigators passed the straits of Malacca. The ancient painters depended on the body and the solidity of their colouring, their exquisite knowledge of effect, and the accuracy of their drawing. The narratives, that support their excellence in these respects, are well known; and the curtain of Parrhasius, which deceived Apelles, must have been a masterpiece also of perspective. From whence the Chinese acquired their arts, we know not; nor can political investigators trace their origin. They were, however, as we have said, unacquainted with the Greeks, and the Greeks with them; and they have been unrivalled in varnishing the manufacture of porcelain, the employment and preparation of tea—discoveries sufficient to raise their characters very high in the scale of inventors—though we deny them the knowledge of the compass and the invention of gunpowder.

We must not, however, indulge reflexions foreign to the subject of the work. The principal of what we have advanced were suggested by the author's introduction. We must now consider more carefully Mr. Tingry's plan, and give some account of the execution—in fact, a general character of the work.

Watin, the author's predecessor, gave a general view of the art, and the composition of the varnishes usually employed; but, with a jealousy inconsistent with his professions, concealed

the processes of those peculiar to himself. Our author, employing all the resources of modern chemistry, has detected numerous combinations, which, if not the same with some boasted receipts, succeed as well. He does not indeed follow the varnisher through the minute details of his labour, but gives the principles by which the artist is guided, and which will immediately lead to particulars.

The composition of varnish is connected with the properties of the subjects employed. The author consequently begins with describing the nature and properties of the substances used for this purpose. The descriptions are curious, and, in general, accurate: a few trifling errors we have remarked, but not of sufficient importance to enlarge on. The menstrua are next noticed; and some very curious and important observations occur in this part of the work. We may now employ the author's own words.

‘ I then proceed to general observations on varnishes; which are followed by a distribution of them into two classes. The latter of these, or that which I have here chiefly in view, is subdivided into five genera, each containing a certain number of species, or particular kinds, which are admitted into these genera according to their nature, their consistence, and the properties of their component parts.

‘ This division, which is well calculated to facilitate a knowledge of them, is followed by an examination of general precepts in regard to the composition of varnish on a large scale. The object I had here in view could have been answered only in an imperfect manner if, in following all the details of the manipulations, I had neglected the means of rectifying them, in such a manner as to secure artists from those serious accidents with which these operations are often accompanied. I conceived that the use of an alembic of a new form might facilitate that rotary motion which must necessarily be given to the matters inclosed in it, and at the same time prevent those inconveniences which arise from the too sudden tumefaction or evaporation of the inflammable liquid.

‘ It was necessary, also, that I should communicate to artists some observations, which are still more particularly my own, in regard to the solution of copal in essence of turpentine, a fact contested by Watin, though it seemed to be proved by some experiments of Lehman. The secret cause of this difference of opinion deserves to be known, as well as every thing that can facilitate the use of copal varnish made with essence or with ether.

‘ If the first part of this treatise is destined to make known the substances which concur to the composition of varnish, as well as the processes by which artists are enabled to give them the requisite properties, the second, which contains an examination of the colouring substances, and of every thing that relates to the different branches of common painting, can be no less interesting to the artist and the amateur. After describing these substances, I proceed to observations which seem to arise from the subject; such as those on the origin of colours, and on the particular processes which enrich the art

of varnishing with a great number of colouring substances, not always furnished by nature in that state in which the painter employs them. The artist is then presented with some particular results which may encourage him to give greater extent to the use of certain varnishes proper for repairing enamelled articles damaged by accidents. These varnishes are attended also with another advantage, that of favouring a new kind of manufacture, which may be distinguished by the name of false enamel, or enamel by varnish.

‘ In describing the different preparations, the reader will be conducted from the simple to the compound. He will be enabled to follow the transitions from the lightest colours to those which, with the same varnishes, borrow from the nature of the colouring substances modifications of tints, well calculated to enlarge the ideas he may have formed in regard to the richness of the art; and the extent of the resources it displays by the efforts of genius, when destined for the sublime kind of painting.’ P. xx.

Though Mr. Tingry professes much, we find that he has in general fulfilled his promises. The precepts respecting the application of the different kinds of varnish, follow; to which are added remarks on oil and distemper painting; with an account of the preparation of waxed, varnished, or oil-cloth. The last chapter contains an account of the instruments necessary in varnishing, with observations on their use.

In our present circumstances, it will be impossible to follow this work minutely; and it will be only necessary to add a few remarks, and to offer one or two specimens of some circumstances less generally known. We shall first select our author's account of the solvents of copal, that we may connect the subject with one of equal importance which follows, *viz.* on the nature and properties of the æthereal oil of turpentine.

‘ The principal chemical properties of copal are as follow :

‘ 1st. Copal is in part soluble in alcohol, when directly applied; that is to say, without any intermediate substance.

‘ 2d. It is wholly soluble in alcohol, when, being very much divided, it is first subjected to the action of a fluid less aqueous than alcohol, and which becomes a medium that facilitates its union with it. This effect is obtained by beginning the solution in essence of lavender.

‘ 3d. It is wholly soluble in essence of turpentine, and without any intermediate substance, after the latter has acquired from the solar light a state of density and a particular modification, which establish in it a sort of homogeneity with the principles of the copal; or when the copal has undergone a particular modification from heat.

‘ 4th. It is wholly soluble in sulphuric ether, and without any intermediate substance, when that liquor is proved by its specific gravity to be in a state of great purity; for it must not be imagined that every fluid called ether is proper for the particular case to which I here allude.

‘ It is then certain that alcohol cannot be considered as a vehicle proper for the solution of copal. The author of *The Complete Var-*

varnisher does not appear to be of the same opinion, since he introduces copal into several recipes for varnish composed with alcohol. I have, however, ascertained one fact, which proves that the addition of copal to certain resins contributes to the durability and even to the splendour and brilliancy of the varnish; but when this mixture is used, the copal ought to be ground in small quantities on a piece of porphyry, with strong doses of resins readily soluble in alcohol.' p. 14.

The importance of spirit of turpentine to the varnisher renders the following remarks particularly valuable.

' Though this oil is common, it is subject to that spirit of adulteration which unfortunately is extended to the simplest articles of commerce. It may be mixed with common alcohol or fat oils of little value, such as that of the seeds of the white poppy, known under the name of oil of pinks. In both these cases the essence is altered, and the use of it would be hurtful in the preparation of varnish. Water united to weak alcohol (brandy) opposes the solution of resins. Fat oil, though less dangerous, would render varnish unctuous, glutinous, and difficult to dry. The first kind of adulteration may be known by pouring a little of the essence into a phial filled with water to the neck; placing your finger on the mouth of the phial, and giving it two or three shakes. If the essence is pure, it divides itself into small, bright, limpid globules, which soon resume their former situation and volume. If it be mixed with alcohol, its extreme division renders the water milky, and the volume of the supernatant oil is not the same.

' In regard to the adulteration by fat oil, it may be detected also by the following sure method: Impregnate the surface of a bit of paper with this essence, and hold the paper before the fire. Pure essence will evaporate completely without leaving any traces on the paper, on which you may afterwards write. If it be mixed with fat oil, the paper remains transparent, and refuses every impression of writing.

' When alcohol is at hand there is still a speedier method. Add a few drops of essence to an ounce of alcohol: if the essence be pure, the alcohol becomes charged with it; if mixed with fat oil, the essence passes into the alcohol, but the fat oil is precipitated entirely to the bottom. If you wish it, you may easily ascertain the proportions which have been observed in the quantity of the two oils.

' I shall here give to this essence a chemical character, which Watin in his work has refused to it. In the first edition, p. 60, he announces that essence of turpentine does not mix with spirit of wine. He here no doubt means, that this mixture cannot be made in those proportions which might be necessary to render it fit for the preparation of varnish. It is certain that alcohol becomes charged with it in relative proportions, according to the consistence of the essence. The lighter it is it takes up the less, and *vice versa*. The best alcohol can take up no more than a third of its weight of common essence, and a seventh or an eighth part of the lightest.

' The same author considers as a distinguishing character of the best essence the difficulty it exhibits in its union with drying oil, which forms a principal part of amber and copal varnish. Very often this union is not complete till five or six minutes after the vessel has

been taken from the fire, notwithstanding the state of agitation in which the matters have been kept. This effect depends entirely on the difference in the specific gravity of the two oils, and particularly on the state of the consistence or inspissation of the drying oil. The variations which may take place in regard to these two circumstances produce relative results. The motion excited in the mixture, by the means of caloric (heat), opposes in part the union of the lighter essential oil of turpentine: it indeed remains a long time at the surface, and does not begin to incorporate but in consequence of the circular motion which is maintained, and when the action of the greatest heat ceases.' P. 66.

The effects of solar light on this oil, as a menstruum, are detailed at some length, in an abstract of a paper by our author in the *Journal de Physique*. Mr. Tingry overlooks the effects of solar light on some other preparations, particularly carmine, in which it is of the greatest importance. The peculiar qualities of the æther also, which adapt it for the solution of the elastic resin, are not mentioned with sufficient precision.

It will be impossible, however, even in a series of articles, to give an account of the numerous important facts which this volume contains, or the remarks which they may suggest; even to copy the titles of the chapters would fill a space which we can with difficulty allot to it. Having therefore offered a general view of the whole, and expressed our warm approbation of the work, we shall conclude with copying one of those receipts, in which, though the author may not have attained a knowledge of the original composition, he has discovered a successful imitation of it.

'I found means to make a beautiful pearl white, which I call Cremnitz white, with the oxide resulting from the rapid solution of tin in nitric acid (pure aquafortis), to which was added a fourth part of the sublimated oxide of zinc (flowers of zinc), and an eighth of white clay, extracted from Briançon chalk washed in distilled vinegar. This mixture, when thoroughly washed, dried, and sifted through a silk sieve, gave a very white powder of a mean gravity; and so secure from all changes effected by the impression of the light and of vapours, that no composition of this kind can be compared to it. It is certainly too expensive for house painting; but it may be useful for objects which require other processes than those employed in common. It would, no doubt, be attended with great advantage in painting pictures.

'Were it necessary to substitute any other metallic substance, lead ought to be preferred to bismuth. Lead rapidly dissolved in nitric acid (aquafortis) is precipitated in a white oxide, which resists in a sufficient degree the impression of the light, but less so than tin. Those who wish to avoid the trouble of purifying Briançon chalk may substitute in its stead very pure Morat or Moudon white.' P. 285.



ART. IX. — *An Attempt to remove Prejudices concerning the Jewish Nation. By Way of Dialogue. By Thomas Witherby.* 8vo. 10s. 6d. Boards. Hatchard. 1804.

WE were pleased on looking at the title-page of this volume, because it argued that its author was a man of candour and liberality. We ourselves, in the course of our literary labours, have frequently been compelled to combat prejudice, and to expose long-established errors: we naturally, therefore, viewed with complacency a work that was founded on so laudable a motive. But, while we admit the necessity of removing error from every subject, and particularly from a subject so important as religion, we are fully aware how easy is the transition to the opposite extreme, and how liable men are (if we may be allowed the expression) to be prejudiced against prejudice itself. Whether the present author have committed himself in this manner, will appear as we proceed in our observations.

The work, as the title announces, is written in the form of dialogues. Every author has a right to select for himself the form his labour shall assume: and he will do well to adopt that which is most convenient for his subject, and which will prove most agreeable to the judicious reader. For our own part, we have no great affection for the colloquial plan. It has, in general, a heaviness, a tediousness, and want of interest, which is never more sensibly felt than when their opposites are expected. With the exception of one or two authors, success has by no means attended our countrymen in their essays in this mode of writing. A useless repetition of matter, and a total want of characteristic difference in the manners and styles of the speakers, fatigue and weary, if they do not disgust, the reader. From these, and other circumstances which we cannot at present enumerate, we think that Mr. Witherby has not been fortunate in his choice.

Mr. Witherby's volume is divided into two parts; the former of which contains nine, the latter ten, dialogues. In the first of these, our author enters into an investigation of the manner in which the rulers of ancient times have conducted themselves toward the Jews. On this subject, he retrogrades even to the times of Titus and Adrian. But it is unnecessary for us to make a single observation on this part, unless it be to note its irrelevancy. Christians, as well as Jews, had their share of sufferings under the Romans: with their acts and prejudices ourselves and our ancestors are not at all connected. What concerns ourselves alone is the treatment which the Jews have experienced in this kingdom. On this point, certainly, there is much to discommend. The injuries which they felt from some of our mo-

narchs, and those, too, high in the ranks of fame, are as disgraceful to the inflictors as they were oppressive to the sufferers. But what could be expected from such men and such times? If Christians themselves were persecuted and tortured in consequence of not assenting to the established creed, it is not wonderful that Jews should suffer from such bigots. The fact is universally acknowledged; and Mr. Witherby might have spared himself the trouble of entering into its proof. This remark may also be extended to a considerable portion of the second dialogue. No person (that is, no impartial person) questions the injustice with which they were treated by the first Edward: it is, we conceive, very generally allowed that the sentence passed upon them was violent and unjust. As to the conduct of that monarch toward the Scotch and Welsh, it has little to do with the subject; it was sanguinary, it was cruel, it was tyrannical in the extreme—but what does all this prove? what but that this prince was as ready to oppress Christians as Jews; and that his conduct towards the latter was not so much the result of prejudice against them, as of his natural violence of disposition. The only thing which we meet with to the purpose in this dialogue, is the attempt to exonerate the Jews of that period from the charge of usury. This our author does by comparing their conduct with that of the underwriters of the present day. In many parts, however, the comparison fails: and Mr. Witherby seems to have forgotten that such conduct was perhaps beheld in a more odious light, as it was in direct violation of an express injunction of their sacred law. The third dialogue appears to us more relative to Mr. Witherby's subject than the two preceding ones. In this he enters upon an inquiry into the present state of the Jews among us, whom he divides into *rich, those of middling circumstances, and the poor*. Of the former class he observes, that, although riches have a natural tendency to produce lukewarmness and want of zeal in the cause of religion, and although some instances may be found where they have actually had this effect on some of the wealthy part of that community, yet this has not been common among them; on the contrary, the opulent, he thinks, are 'zealously attached to their religion, and contribute largely to the support of it, and to the relief of their poor.' The middling classes of the Jewish people he considers as exhibiting still fewer examples of lukewarmness: and as to the poor, he observes that they are wonderfully free from the vice of drunkenness; that we seldom see one of them in the capacity of a beggar; and that, although entitled, in common with their fellow subjects, to parochial relief, he knows not of a single instance where this relief has been sought for or extended to them. The truth of this representation we are by no means disposed to question.

The sincerity of their attachment to their religion is what might naturally be expected. They have no temptation to hypocrisy. This vice is generally to be found among men who have some secular interest to serve; and who, therefore, affect to be influenced by motives which in reality they utterly despise. To such a line of conduct those who profess to adhere to the Levitical law can have no inducement: for, unless sincerely and devoutly attached to it, they will naturally desert it in favour of a system which offers them greater civil advantages. With regard to the poor, their conduct is laudable and exemplary; but the same may be observed of several sects among the Christians. We say this, not for the purpose of lessening the merits of that people, but because Mr. Witherby, perhaps unknown to himself, seems to erect their fame at the expense of that of others. Against the charge of dishonesty, Mr. Witherby next proceeds to vindicate them: and he also attempts to exculpate them from the charge of dissimulation and idolatry which has been brought against them by bishop Newton in his Dissertation on the Prophecies. Upon these topics we offer no observation: we have no reason to doubt the truth of what is said on the former head; and the latter will hereafter more fully engage our notice. We cannot, however, pass by one remark of our author, *“that much of the national prosperity is to be attributed to the Jews:”* a remark, for which no reason is given, and for which we are able to discover none.

The following dialogue, viz. the fourth, continues a subject which had been broached in the preceding—how far the Jews are tainted with the crimes objected to their ancestors; such as, disregard of the divine law, attachment to strange women, neglect of Sabbatical years, and withholding their tithes and offerings. Upon this part any comment would be superfluous; since we believe that the ceremonious attention which the modern Jews show to the law of Moses is confessed on all hands. It will be perceived, from what we have already said, that Mr. Witherby frequently amuses himself with combating a supposed enemy, when he is in fact contending with a phantom of his own creation: and he certainly does so in the present dialogue. It never entered into the imagination of any reasonable and thinking man, that the Jews, at the overthrow of Jerusalem, were more depraved and corrupt than any other nation abstractedly considered. It was impossible for any man, who had looked into the pages of Tacitus, to have formed so erroneous an idea. All that ourselves or any other opponents contend for, is, that they were very depraved, considering the superior advantages which they had enjoyed. Mr. Witherby is mistaken in supposing his notions on this subject to be solitary: and he is equally mistaken, if he imagine that the fact of the Jews having

been separated from other nations not *exclusively* for their own benefit, but for the benefit of mankind, is new or uncommon. We cannot follow him in his observations on the covenant given to Abraham and Noah; we have only time to say that he seems mistaken as to the sense of the promise given to the former — 'in thy seed shall all the nations of the earth be blessed.' This does not mean that the Jews should prove a blessing to mankind, but that that greatest of all blessings, the Saviour of the world, should be born of the race of Abraham.

*Biblical* commentators and critics have generally considered the signal overthrow of Jerusalem, and the calamities which the Israelites suffered both before and subsequent to that event, as a just punishment inflicted on them by God in consequence of their rejection of Christianity. This Mr. Witherby regards as a very mistaken notion. The overthrow of their city was, he thinks, occasioned by prejudices of a very different kind: it was produced by their having 'so far departed from the very end and intent for which they were separated from the rest of the world, as to have determined to the utmost of their power to exclude all but Jews from partaking in the blessings annexed to the worship of the true God.' p. 77. In support of this idea, a long quotation is made from Josephus, who, in the seventeenth chapter of his second book of the Jewish Wars, speaks of the opposition made by Eleazar, the son of Ananias, to the admission of any offering that was not presented by the nation of the Jews. Afterwards, however, he seems to confess that the mistaken opinions entertained by them 'previous to and during the times of Titus and Adrian, concerning the establishment of that empire which was promised them, was a chief ground of their sufferings under Titus and Adrian.' The latter was, without doubt, the *immediate* and *ostensible* cause of that most horrible and sanguinary contest which led to the final ruin of the Jewish nation. This, however, proves nothing. The *real* and *unseen* cause may have been a very different thing; and that it was so, is to us no question. Had they not highly displeased the Almighty, had they not affronted his majesty, had they not refused to listen to his voice when speaking by his Son, the dreadful calamities which they endured, and have encountered since, would, in all probability, not have happened to them. But on this subject we shall not now enlarge, as we shall soon have occasion to recur to it; yet we cannot quit this dialogue without observing that Mr. Witherby seems to have blamed an expression of bishop Newton on very slight foundation: the learned prelate, speaking of the spirit of the Jews, says that it was *naturally* seditious: and we think that their history proves it to have been so: almost

every page of the sacred writers is a testimony to the truth and justice of the charge.

Passing by the remarks which our author makes on the present temper of the Jewish people, we proceed without delay to the sixth dialogue. In this he attempts to show that the priests and Levites became degraded on account of their want of zeal: and he imagines, also, that the charge of hypocrisy and insincerity, so often repeated by our Lord, was chiefly directed against the Scribes and Pharisees.

True, indeed, it is, that the latter are most frequently reproached by the blessed author of our religion; and the reason seems to be sufficiently obvious: they were the guides of the people; they were the great expounders of the law; and, consequently, they were in a great measure responsible for the errors and mistakes with which the creed of their disciples was contaminated. They had taught the Jews to set as high a value on the traditions of men as on the commands of God himself; they were sedulous in their attention to forms and ceremonies, but deficient in the more valuable and more important duties; and they had probably seduced others into the same mistakes. The reproof of our Lord was therefore directed against their vices, not because those vices were confined to them, but because, after having exposed the errors of the master, it was not necessary to dwell on those of the disciple. Mr. Witherby's notion that they were *irregular* teachers seems to be contradicted by the expressions of Christ himself, who tells his disciples that they sit in Moses' seat. That the modern Jews are sincere in their belief, we are, as we before said, most ready to admit; but we are by no means disposed to allow that the 'bar' to the prosperity of Israel is distinct from all questions concerning the Christian religion. p. 102. Nor shall we readily allow the passage brought from Deuteronomy 'to be enough to show the *absurdity, enthusiasm, and ignorance*, of those Christians who have endeavoured to seduce the Jews from their religion, and to persuade them to renounce Judaism.' Absurdity, enthusiasm, and ignorance, seem to be adopted by some modern writers with the same views as the cry of heresy was formerly by the papists; and if they cannot convince their opponents, they are determined to frighten them. In the present case, the absurdity may rest where Mr. Witherby little suspects—on himself. If he really does believe in the truth of the Christian religion, the passage we have alluded to is the most ridiculous that can be conceived. To whom did our Saviour address himself? from what people did he select his disciples? If to *seduce the Jews from their religion*, as this gentleman is pleased to call it, be the effect of ignorance, absurdity, and enthusiasm, Christ and his disciples were the most ignorant, absurd, and enthusi-



astic persons that ever disgraced the world. How this can be reconciled with a belief in their doctrines, we leave Mr. Witherby to explain. Indeed, from the high encomiums which he every where passes on the Mosaic law, and from his constant endeavour to prove its durability, we are inclined to suspect that in heart he is a Jew. But of this also we shall have occasion to speak hereafter: at present we shall proceed to the seventh dialogue, in which the bar to the prosperity of the Jews, and the means of removing it, are considered.

On this subject we shall not enter into detail. It is sufficient to say, that, after many observations on predestination, which might have been omitted without injury to the subject, the author observes that the long continued distress of Israel is to be attributed to the decree of God pronounced on their disobedience (p. 111.); and he thinks, that, if their degradation be for a limited time, it is a limited time also that affects the Gentile nations. All men will, we suppose, admit the truth of this; although many, and we among others, do not exactly agree with him in his explanation of the prophecy recorded by St. Luke, c. xxi. v. 4. Our author is disposed to understand it as meaning that Jerusalem and the Jews shall continue in a degraded state till the Gentiles have filled up the measure of their iniquities, upon whom—that is, upon all that have afflicted and persecuted them—the vengeance of the Lord will be poured out, and upon those likewise who shall show hostility to the Jews after the commencement of their return. The *prelude* to the approach of that awful time will be committed, says Mr. Witherby, with extreme incorrectness of expression, under the great enemy of truth and righteousness, who will exceed Pharaoh in wickedness. Some, however, 'will flee from the wrath to come—namely, those who are friendly to the Jews, and who will consider it as their honour to go up from year to year to worship the king and to keep the feast of tabernacles.' p. 136. So captivated and enchanted is our author with the appendages and customs of the Mosaic dispensation!

The sufferings of the Jews are, in the next place, again considered. Mr. Witherby remarks, that 'calamities are no *conclusive* evidence of divine displeasure;' and we readily agree with him. But there is a very material difference between sufferings intended for amendment, and which in general extend only to individuals, and such as are destructive of whole people and nations: and we will venture to assert, that even the temporary captivities which the Jews did, at different times, undergo, were in consequence of God's anger. The calamities, therefore, under which they have now groaned for more than 1800 years, cannot rationally be considered in any other view. How near they may have approached to the termination of

them, we do not think it necessary to inquire; because, on this point, all is conjecture; nor shall we enter into the reasons which Mr. Witherby brings in his eighth dialogue for supposing, that, whatever the Jews may undergo in time to come, will be undergone for righteousness' sake, for attachment to their *most excellent religion and laws*; we must, however, be permitted to say, that our author seems to understand but very imperfectly the Christian dispensation; and, instead of considering it as an improvement of the Mosaic law, seems to think it of inferior value, and that it will finally be superseded by the latter—a notion not likely to be adopted by many Christians, and which the preaching of the Messiah, and the writings of the apostles, show to be without foundation. As to the vengeance which the *gentiles* will experience in the latter days, we shall only observe, that the terms *gentile* and *Christian* are contradistinctions. Those who oppose the true religion of God, will doubtless receive a bitter portion; but if Christianity be not an imposition, the true Christian has no ground for apprehension; nor has he any cause to fear (as Mr. Witherby supposes) that greater calamities will be suffered by the faithful who are not of the Jewish nation, than will be endured by those who are.

The last dialogue contained in the first part of this volume is on the guilt of idolatry; but as this is very irrelevant to the question, and as it is a subject on which both parties are agreed, all observation would be superfluous. We shall therefore close our remarks on this part of the work with the following quotation, which, whatever proof it may afford of the writer's zeal, affords none of his taste for the liberal arts.

'The great perfection to which the imitative arts are carried, will I fear be productive of evil in this matter. There is a degree of fascination in the admiration of these things, which cannot be admitted to be reasonable; and although it may be difficult to define it, yet I think that the kind of enthusiasm that is sometimes observable, is evidence that the seeds of idolatry are lurking in the soil, and only wait for a season adapted to their growth. Most happy should I esteem myself, if you, or any one would convince me that I am mistaken; but the impression hath been made on my mind, and therefore until I am convinced that it is a mistaken opinion which I have adopted, I cannot but retain it.' p. 163.

We now proceed to make a few observations on the remaining part of this work. The first question which Mr. Witherby considers in the second part, is, 'whether the Jews are now suffering under that curse which they imprecated upon themselves at the crucifixion of Christ—"His blood be upon us, and upon our children." (p. 175.) The objection, with which he assails such as believe them to be suffering under it, is, 'that man hath no power to bless, much less to curse.' This, how-

ever, appears to us a very weak argument; and what Mr. Witherby puts into the mouth of his opponent is a sufficient answer to it. Mr. Witherby talks, indeed, of refuting the opinion to which we have alluded; but when, or in what part, this is done, we have sought in vain. In truth, the matter contained in this production is so badly arranged, so many miscellaneous topics are introduced, that we frequently lose sight of the thing proposed for examination. What but bad arrangement could have recalled a subject which had been so fully discussed before, *viz.* the misconduct of our ancestors towards the Jews? What but the indulgence of irrelevant matter could have introduced a single line on the royal prerogative of pardoning murder?—But, to return to Mr. Witherby's objections: he thinks, because the Lord hath said, 'I have no pleasure in the death of him that dieth,' &c., that it is absurd to suppose the Jews to be not only afflicted and dispersed in this world, but under condemnation also as to the world to come. (p. 188.) We must be permitted to ask, however, whether he means to confine the absurdity to the latter part of it; for, that the Jews are afflicted and dispersed, is sufficiently obvious. If he do so, we shall remind him that mercy is not the *only* attribute of God. He is *just*, as well as *good*; and to his quotations from Scripture, we shall oppose one also:—'*Vengeance is mine: I will repay, saith the Lord.*' As to the Jews 'not having the Gospel now preached unto them,' this is a mere quibble: they have the means of reading the sacred volume; they may have recourse to what has been written in support of its truth. Whether information be obtained by verbal communication, or otherwise, is of little concern.

Our author's reasoning against bishop Newton is, to us, equally inconclusive; and his observations on Deut. xviii. are not very intelligible. The objections which he brings against the received interpretation of Matthew xxiv. and Mark xiii.—*viz.* that our Saviour says immediately AFTER the tribulations of those days, the Son of Man will come in the clouds of heaven with power and great glory—are of little avail. (p. 203.) The coming of the Son of Man may, we think, very well be understood to mean, that the truth of Christ's pretensions was made apparent; a circumstance which took place *after* the overthrow of Jerusalem. The context, in our opinion, proves that this was the event alluded to; and the words of our Saviour seem to put it beyond a doubt:—'*Verily I say unto you, this generation shall not pass till all these things be fulfilled.*' Matthew xxv. verse 24. We are aware of Mr. Witherby's attempts to obviate the force of this reply; but we cannot by any means admit his hypothesis: so that, for any thing Mr. Witherby has proved to the contrary, the bishop's interpretation of the passage is just

and legitimate : nor is our opinion affected by our author's remarks on Zechariah xii., and the expression of our Saviour, ' Father, forgive them, for they know not what they do.'

As he appears to have failed in his endeavours to show the opinion of bishop Newton to be, in this instance, untenable, so does he appear to be equally unsuccessful in his attempts to refute the idea entertained by that learned man, as well as Dr. Warburton, that the Jewish theocracy ended with the abolition of the temple-service. The points on which he founds his objections are, first, ' that God's reign over the Jews did not end when they were carried away captive to Babylon ;' secondly, ' that his providence is equally over them as it is over his other creatures.' Nothing, however, can be more futile than this reasoning. When we say God's reign over the Jews ceased, we do not mean to insinuate that they are even now less under his providence than other people ; but that the close and intimate connexion, which subsisted formerly, subsists no longer ; and that the true religion is no longer confined unto them, There is no arguing from the Babylonish captivity to their present state ; because, though carried away into a distant land. they were still the sole guardians of the revealed will of God ; and, although their law might for a short period be obscured, yet it was not abrogated, as is now the case, in favour of a new dispensation, but was to be restored, after a short eclipse, to its primitive lustre. Speaking of bishop Newton's interpretation of St. Matthew, chap. xxiv, v. 30, our author says,

' I can by no means agree that the plain account of it is that the destruction of Jerusalem will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, *that all the Jewish tribes shall mourn, and many will be led from thence to acknowledge Christ, and the Christian religion.* I know of *no evidence* which can be produced to prove, that their sufferings induced *any* of the Jewish tribes to mourn, and embrace the Christian religion ; and the words of the text would not be accomplished by an event of such sort, for the words are *all the tribes.*' p. 209.

We confess that this has but little weight with us. Can it be matter of doubt whether the dreadful sufferings which the Jews endured during the siege of their city caused them to mourn ? or can any reasonable man, who knows the affection they bore to their country and to their temple, question whether the destruction of these objects of their love excited sorrow and regret ? Surely he cannot : we need no evidence on this point. The latter part of Mr. Witherby's remark is more specious, but, we think, not more sound. When we say, such a nation is a brave nation, we mean not that every individual of that nation is brave, but that many are so. We pass no comment on

what Mr. Witherby says of bishop Warburton's idea, that the immortality of the soul was not revealed to the Jews; we pass none likewise on his fancy, that it was the duty of one holding such opinions to enter into the lists of non-conformity. These topics are scarcely connected with the subject of the present treatise, which would, in our judgement, have been improved by the omission of them.

But, to proceed with the subject before us—Mr. Witherby imagines that a further proof that the coming of the Son of Man did not relate to the destruction of Jerusalem, may be drawn from the Scriptures. He thinks it clear that this great event will 'immediately succeed the Jewish calamities;' and as these did not end with the destruction of Jerusalem (may, are not even now brought to a termination), it is impossible that the explanation of the learned prelate can be true. But, to our apprehension, this is a most weak objection. The expression used by St. Matthew is, 'immediately after the tribulations of those days.' These words seem to limit the afflictions to the age in which Jesus delivered them. It is as absurd to say that *after the tribulations of those days* means after the tribulations which should take place in those days and the days that were to succeed them, as it would be to say that *after the commotions of Tiberius's reign*, means not after the commotions which happened during his time, but after those which took place during the times of his successors also. To this it may be added, that the expression being in the singular (*τὴν βλάβην*) is a further proof of the interpretation for which we have been contending; and we will repeat, with bishop Newton, that such expressions as '*this generation shall not pass away until all these things be fulfilled*'—and again—'*Verily I say unto you, that there be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom*'—confine the prophecy, as plainly as words can do, to events which were to take place at no very distant period.

The force of these words, it is true (as we before hinted), Mr. Witherby attempts to evade, by explaining them in a way peculiarly his own. This he professes to do in the fourth dialogue; and he declares that he has reserved his observations on them till the last; as, when duly considered, they will corroborate his opinions. (p. 244.) The reader, therefore, will be eager to learn what his explanation is; and he will be disappointed, perhaps, as we confess ourselves to have been, when, after reading eleven pages which contain nothing to the purpose, he finds at last the declaration of our Saviour limited to St. John, and the coming of the Son of Man interpreted to mean the revelation made to that apostle. 'There are no grounds,' according to Mr. Witherby, 'on which the disciples could con-



clude that the event (whatever it might be) would be noticed by all the inhabitants of the earth; or even by *all* the servants of Christ dwelling upon earth.' True. But there are grounds to expect that the observation of this event would not be confined to an individual. Nor can we readily believe that a circumstance which is introduced in so solemn a manner, should be not only unnoticed by the world, but unknown even to the apostles. If this be Mr. Witherby's corroborating argument, we cannot congratulate him on its truth or probability. Instead of applying the term QUIRK to bishop Newton's criticism on the word *apa*, he has greater reason to apply it to his own. The reader will be able to form some idea of the dialectic powers of Mr. Witherby from what we have already said; and he may derive some assistance towards it from the following specimen, in which, one of the speakers having insinuated, that, were it possible to be a Christian and a Jew at the same time, he should suspect the other to be a Jewish-Christian, is thus answered by the second:—

' In the next place, as to your suspicion of my being ALMOST a Jewish Christian, and to your idea, that no one can be a Jew and a Christian at the same time, permit me to ask, were not all our Lord's apostles *Jews* as well as Christians? Is there a single passage in the New Testament which intimates that a Jew by becoming a Christian, was to be less a Jew, or less regardful of the law of Moses, than he was before he became a Christian?' p. 251.

Now to this we reply, that the distinction between a Jew and a Christian is absolutely overlooked by Mr. Witherby. The Christian *believes* Jesus to have been the Messiah; the Jew *disbelieves* him to have been entitled to that character. It is impossible to maintain both opinions at the same time; it is therefore impossible likewise to be a Jew and a Christian. Our Lord's disciples, moreover, were less Jews after their conversion than before; because, antecedently to that event, they looked for salvation from the works of the law, which they afterwards expected from confessing that Jesus was the Christ.

After what has been said respecting the sentiments of this gentleman, to learn that he is wonderfully captivated with the splendor of the Jewish religion, and by an easy transition begins to believe what he wishes to be true, that Christianity will assume a much more Jewish form, cannot excite surprise. This our author speaks of as being considered in the fifth dialogue of the second part. It is here, however, very slightly touched upon: what he chiefly seems to contend for in this part of the work, is the importance of the Apocalypse; and that a considerable change will take place in the Christian church, tending to promote union among its present divided

members. In this we certainly agree with him; and shall offer no comment on his observations. We shall likewise pass by the succeeding dialogue also, because its subject is in some degree similar to that of the preceding, and because it is hardly possible to compress or to abridge it.

In the next dialogue (the seventh), Mr. Witherby stands forth in vindication of those who consider the devil of the sacred writings as a real being. Without entering on the discussion of a subject difficult in itself, and very remotely connected with prejudices against the Jews, we cannot but remark the singular infelicity that attends one of his supposed proofs. He refers us, to 1 Chron. c. xxi. v. 1. in which Satan is described as provoking David to number Israel, as an argument of the great power possessed by evil spirits. And true it is, that the passage referred to does say that SATAN stood up against Israel and provoked David to number Israel: but the parallel passage in Samuel says, 'and again the anger of the LORD was kindled against Israel, and HE moved David against them, to say, Go number Israel and Judah.' Mr. Witherby's proof therefore would appear to make the LORD himself the DEVIL.

Among other miscellaneous subjects which this dialogue contains (for although, like the fifth, it professes to treat of the alteration which will take place in the Christian church, it has little that relates to the point) we find much surprise expressed by our author, that the great doctrine of a FIRST resurrection is not introduced into the articles, the creed, or some other part of our church service. We see nothing wonderful in this omission. The sentiments of great and good men have not been uniform on this question. Some (among others, bishop Newton), whose attainments shed distinguished lustre on our church, thought as our author thinks; but others, equally good, and not less learned, have entertained an opposite opinion. The compilers of our creed proceeded with cautious steps, and were unwilling to insert any thing in its articles or liturgy which was not generally agreed upon as essential to salvation. At the conclusion of the dialogue we are introduced to a subject, which (such is the want of method) was begun in the fifth, professed to be the sole object of the seventh, and yet is not heard of till we approach the end! This is, that great alterations will take place in the Christian church, which, Mr. Witherby thinks, as we before said, will assume a *much more* Jewish appearance. This he attempts to prove from Isaiah lxvi. verse 23, and Zechariah viii. verse 20—23; which, forgetting the bold and lofty imagery of the Eastern languages, he understands in their most literal acceptation, and exclaims, with all the warmth of enthusiastic zeal,

'What! shall there become such a change in the dispositions of

Christians towards the Jews, that they shall consider it an honour to go up to Jerusalem to worship in the outer court of their temple? Are these Christian professors of the same religion as those who have in former times hated the Jews with an implacable hatred? Are these professors of the same religion as those who, to express their hatred of the Jews and their religion, sought out the place where the ruins of their temple were supposed to exist, in order that they might cover it with ordure, to express their contempt and detestation? Are these the descendants of those, who, when Jerusalem was taken, collected all the Jews who were found therein, and burnt them alive? They now condescend to become the train-bearers of the Jews: did I say condescend? they think it their high honour even to carry them upon their shoulders! Surely, surely, when these things come to pass, there will be a great alteration in the opinions and practices of Christians!' p. 325.

Yes, indeed, there must be an immense alteration before this can take place. Great, truly, must be the change which will render Judaism triumphant over Christianity. But we shall not too hastily join in this rapturous exclamation, or 'let go that liberty with which Christ has made us free.' Having thus attempted to give a dignity and importance to the Jewish rites which we are not disposed to concede to them, Mr. Witherby proceeds to some further observations on the restoration of the Israelites. On this subject he enters the lists against bishop Horsley, and contends for a settlement of the Jews in the Holy Land, previous to any considerable change being effected in their sentiments respecting Christianity. He imagines that it is not till after their return that they will mourn on beholding him whom they have pierced; and that this alteration will be produced in consequence of demonstrative evidence being afforded them, that Jesus is the true Messiah. Consequently Mr. Witherby differs from the same learned prelate in his explanation of the nature of the message committed to the swift messengers, spoken of in the xviii<sup>th</sup> chapter of Isaiah, whom he considers also as distinct from those alluded to in the lxv<sup>th</sup> chapter of the same prophet. The latter he supposes to be such as are spared from among the Lord's enemies, to carry God's message to the nations; in consequence of which, 'all nations will, with the most respectful reverence, convey his people towards Zion.' The messengers, mentioned in the former chapter, he conceives to be sent to the Jews, for the purpose of removing any apprehensions that may exist in them respecting their return. The persons employed to deliver this message, Mr. Witherby looks for among protestant believers; and as it is to be declared to the nations that are in the isles afar off from Zion, he thinks they may be selected from the inhabitants of our own land (p. 388); and further conceives that the period of this event may possibly not be remote. To enter into a detail of all that is said upon this subject, to examine the argu-

ments by which it is supported, would far exceed the limits to which we are confined ; we shall content ourselves with observing, that there is a want of temper observable in the management of them ; and that we should not have expected from the pen of this writer passages so illiberal and unbecoming as the following.

‘ St. Mark, in chap. 12, records a similar question to, and a similar answer from our blessed Saviour ; and it is added, that the scribe who asked the question, replied, “ Well, Master, thou hast said the truth : for there is one God ; and there is none other but he : and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.” Mark xii. 32, 33. Were not these passages in the BISHOP’S BIBLE ? Was there not the book of Psalms in the BISHOP’S BIBLE ? and did not his “ Concordance,” under the article HEART, refer to such a number of passages, that they fill ten columns closely printed ?” p. 370.

The two remaining dialogues are replete with the same mistaken notions (as we esteem them) of the Jewish and Christian politics. In the first of these, Mr. Witherby attempts to show that the calamities and overthrow of the Jewish people are typical of the sufferings which Christians will hereafter endure ; and as before the destruction of their city the Gospel was to be universally preached, so there will be a renewed preaching of it before the coming of our Lord. As to the former of these notions, without attempting to determine whether such will or will not be the case, we are not disposed to admit that our author’s quotations prove it : much less can we be brought to allow that these sufferings will happen unto them in consequence of proclaiming that the Jews will be restored. On this subject it would be superfluous to enlarge ; it would be equally superfluous to inquire, with the present writer, whether the message, which he supposes is to be delivered to the Jews, will be delivered by the regular ministers, or not. One of his reasons is sufficiently curious, viz.—‘ *because those who proclaimed Christianity were not ministers of the Jewish religion !*’

The opinion that the spirit of Christianity will be extended, has been maintained by some of our soundest divines ; and they have considered the lxth, and the four following chapters of Isaiah, to be prophetic of the church’s prosperity. This is highly offensive to Mr. Witherby, who, although he admits the fact itself, understands these passages as foretelling the future glory of the Israelites. We have not time to examine his reasons ; but we think them not convincing : neither have we leisure to enter into the discussion of some other subjects, strangely introduced here—such as the necessity of calling a convocation, and the alliance between church and state : We shall

pass on to the last dialogue, of which we shall speak briefly: and we take the opportunity, which it affords us, of saying that bishop Newton seems to have been misrepresented. Although that learned prelate thought, as we think, that the coming of our Lord alluded to the destruction of Jerusalem, he certainly did not mean to say that Christ would not come again in an awful and visible manner, to inflict punishment on the disobedient and unjust. Such a sentiment should not be ascribed to him; it is a conclusion that is neither made by him, nor to be drawn from him. We may therefore readily admit, that the 'final advent of our Lord will be discoverable by the bodily eye' (which is one of the great points contended for by our author), without abandoning the interpretation of the prophecy of Christ for which we have been contending. We may admit it too without being compelled to allow that the *elect*, who are to be gathered from the four winds, from the one end of heaven unto the other, are to consist of his beloved nation—the Jews—*exclusively*.

Our ideas as to the merit of the work under consideration will be evident from the observations we have made in passing along. Disposed as we certainly are to discard from our bosoms every prejudice against the Jews, we do not feel ourselves justifiable in applauding the sentiments contained in this volume. Of the value of the work as a composition, we cannot speak in commendatory terms. Much irrelevant matter is introduced; and a great want of method appears to prevail. It certainly would have been more interesting, had it been divested of its colloquial form, and had each proposition been distinctly stated, and uninterruptedly considered.

ART. X.—*Surgical Observations; containing a Classification of Tumours, with Cases to illustrate the History of each Species;—an Account of Diseases which strikingly resemble the Venereal Disease; and various Cases illustrative of different surgical Subjects.* By John Abernethy, F. R. S. &c. 8vo. 6s. Boards. Longman and Rees. 1804.

THE art of surgery has of late received, in our country, numerous and important improvements; and the author of the publication before us has borne no inconsiderable share in its promotion. His treatises on Injuries of the Head, on Lumbar Abscess, and his improvement of the operation for aneurism, have already ranked him foremost in the public esteem; nor will his present performance detract in any degree from his well-earned reputation.

The first and most considerable portion of the volume is occupied by a classification of tumours, a subject to which the author seems to have devoted much attention, and which is undoubtedly susceptible of material improvement. Indeed, when



we consider the frequency and the importance of these diseases, the deformity and the danger which so often attends their progress, the occasional impracticability of removing them except by an operation, the exquisite judgement which is required to determine when that operation is necessary, or when it may be with safety deferred or omitted; and, lastly, when we reflect on the numbers who daily perish from timidity or procrastination on the one hand, or infamous audacity on the other, we shall not hesitate to pronounce this department of surgical science, if not the most necessary, certainly not the least difficult of acquirement. It is here that surgery ceases to be an art: it is here that the man of sound judgement and real professional knowledge displays his superiority over the mere operator: can we wonder, then, if a path so thorny and so devious has been but little trodden?

Mr. Abernethy's definition of tumours is novel; and we shall give it in his own words:—

'I shall restrict the surgical definition of the word "tumours" to such swellings as arise from some new production, which made no part of the original composition of the body, and by this means I shall exclude all simple enlargements of bones, joints, glands, &c. Many enlargements of glands are, however, included in the definition, as they are found to be owing to a tumour growing in them, and either condensing the natural structure, or causing the absorption of the original gland. Sometimes, also, the disease of the gland seems to produce an entire alteration of structure in the part; the natural organization being removed, and a new-formed diseased structure substituted in its stead. In either of these cases the disease of the gland is designed to be included in the definition; and the practical remarks which follow will apply equally to the same kind of diseased structure, whether it exist separately by itself, or occupies the situation of an original gland.'

Having given his definition—which, however, does not appear by any means unexceptionable—the author proceeds to state his opinion as to the general formation and growth of tumours; and here he adopts the Hunterian doctrine, and observes, that

'Tumours form every where in the same manner.—The coagulable part of the blood being either accidentally effused, or deposited in consequence of disease, becomes afterwards an organised and living part by the growth of the adjacent vessels and nerves into it.'

But, if we allow Mr. Abernethy's definition, it will at once be obvious that there are many tumours whose origin cannot be referred to the cause he has assigned. In the formation of a fatty tumour, for instance, it is surely as probable that the vessels of a part may assume a peculiar action and secrete an adipose substance at once, as that they should pour out a coagu-

lable matter, which has first to become vascular, and whose vessels must afterwards assume such an action. In *medullary sarcoma* (soft cancer of the testicle) the original gland is removed, and a pulpy mass substituted in its room; yet without organisation, and totally dissimilar to the coagulable part of the blood. In tubercles of the *viscera* we have a deposition of new matter; we have a *tumour* formed; yet it does not become vascular, nor would it appear to have been composed of the coagulable lymph. Scrofulous swellings (whether of the heads of bones, or of glands) would certainly be included under the general definition; since the original fabric of the parts is removed, and a new substance, the peculiar matter of scrofula, is secreted: yet does it not become organised, nor is it the coagulable part of the blood. These instances are sufficient to show that Mr. Abernethy's definition of tumours is not sufficiently precise; and that his theory of their growth, though it may be correct in many instances, does not apply to every variety. We perfectly coincide with him however in his explanation of the growth of *sarcomatous* tumours, and highly approve his plan of local treatment: we confess, indeed, that we did not expect that the constitutional treatment would have been passed over by so attentive an observer as 'unnecessary' to be detailed: the subject is an interesting one; and the extensive experience of the author could not fail of affording highly important observations. Nor can we by any means consider it as foreign to his purpose, since the plan of local treatment had already been specified; and many of these diseases depend entirely on constitutional causes, and will not yield to topical remedies. We may add, too, that the practical remarks do not constitute the least valuable part of the work in question.

The arrangement which Mr. Abernethy has adopted, is founded upon the anatomical structure of the several tumours:—he supposes

'tumours to constitute an order in the class of local diseases: the order may then be divided into genera, and the first genus may be denominated from its most obvious character (that of having a firm and fleshy feel) *sarcoma* or *sarcomatous* tumours.'

This genus is subdivided into the following species:—

1. *Common vascular, or organised sarcoma*—composed apparently of the coagulable part of the blood rendered very vascular, but without any particular distribution of its vessels.

2. *Adipose sarcoma*—This species is surely arranged rather inconsistently with tumours which are characterised by a *firm and fleshy feel*:—the case annexed is singular and valuable.

3. *Pancreatic sarcoma*—so called from its resembling the pancreas in structure.

The preceding species are considered as being ordinarily of

an innocuous nature, whilst the subsequent usually evince a very malignant disposition.

4. *Mastoid or mammary sarcoma*—denominated from its resemblance to the mammary gland in texture.

5. *Tuberculated sarcoma*—This species is most admirably described; and the cases are strikingly illustrative.

6. *Medullary sarcoma*—usually known by the appellation of soft cancer of the testicle; but Mr. Abernethy gives a case of its occurring in the thigh.

7. *Carcinomatous sarcoma. Cancer*—The only circumstance we have to regret in this description, is its conciseness.

Mr. Abernethy gives a very brief (and, we think, rather imperfect) account of the genus of encysted tumours, and merely hints at a third genus, which would comprehend those tumours in which the vessels had secreted bony matter.

On taking a review of this 'attempt at a classification,' which forms the most prominent feature in the publication, whilst we readily acknowledge the ingenuity and acuteness of observation which are every where displayed, the accuracy with which the *internal* characters of the several species are delineated, and the extreme value and excellence of the cases, we still conceive that it is founded upon an error. We are of opinion that the *external* characteristics are those which can alone be of material use to the surgeon; and that an arrangement of tumours, drawn, like the present, from mere internal structure, would be introduced with more propriety into a treatise of morbid anatomy, than into a volume of 'Surgical Observations.'

We are next presented with a very ingenious treatise on diseases resembling syphilis. Mr. Abernethy has seen (in common, we believe, with every experienced surgeon) a great number of cases strikingly similar to the venereal disease, which yet refused to yield to the operation of mercury. A remarkable instance, which he relates, first drew his attention more particularly to the subject; and subsequent observation, aided by extensive practical opportunities, has enabled him to collect the materials, and confirmed him in the opinions, which he has now submitted to the public.

The general purport of the essay is to prove, that secondary symptoms frequently arise from primary sores whose characters are extremely various, and some of which cannot be distinguished from true chancres, but which are not venereal: that secondary symptoms sometimes occur where no primary sore has been observed: that they resemble syphilitic complaints so perfectly in their external appearances, as completely to baffle the eye or touch of the surgeon: that these fictitious diseases get well spontaneously and without the use of mercury: that if a mercurial course be instituted, though the disorder may disappear for a time, yet it will be liable to recur; and this circum-

stance, as the author observes, 'is a strong argument against the adoption of such remedies, till the nature of the disease be ascertained as far as possible by prudent delay and attentive observation.' If the orders of these secondary symptoms occur simultaneously—as, for instance, if the throat, skin, and bones, be affected nearly at the same time—if some parts of an ulcer heal while other parts continue to spread; or, if some spots fade away while fresh ones make their appearance, without any mercury being employed, we are not to treat the disease as venereal: we are to refrain from the employment of the specific, unless the complaint should assume a more active form, and threaten to spread with rapidity: for Mr. Abernethy assumes as a principle, that the 'constitutional symptoms of the venereal disease are generally progressive, and never disappear till medicine be employed.'

We do not feel ourselves disposed to controvert the *general truth* of this position; but certainly exceptions occasionally occur: and we have known the constitutional symptoms of *lues* disappear more than once on the supervention of an attack of fever. And it would not surely be unphilosophical to imagine, that, as mercury cures the venereal disease by inducing a new and *mercurial* action in the part and the constitution, so some other action, as that induced by fever, may, *under certain circumstances*, produce the same effects: such instances we believe to be extremely rare; but we have been witnesses to their occurrence.

We are sorry that we cannot assent to the author's opinion, 'that he is not recommending any thing dangerous in recommending delay.' We conceive it possible that the venereal poison, by long residence, may take such deep root in the habit as to render its extermination extremely difficult, though, at the commencement of the disorder, it might have been easily removed: it may be so modified by the constitutional peculiarities of the patient as to be no longer curable by mercury; or the constant irritation of disease, and anxiety of mind, may so debilitate and undermine the health of the patient, that he may be no longer capable of undergoing a mercurial course, should it even be judged expedient. In some cases, undoubtedly, we may wait with safety; but in many instances it will be impossible; nor, if the surgeon were to enjoin delay, would the patient be disposed to comply. We feel the difficulty, and, we will add, the danger of this practice too forcibly, not to point out the objections which present themselves: we are ready to acknowledge, that from such surgeons as Mr. Abernethy no danger is to be apprehended: that *his* delay will be always 'prudent:' but, till some more fixed rules be ascertained; till some more certain criteria be established betwixt these *pseudo-syphilitic* appearances, and true *lues*; we fear lest the promulgation of this doctrine may, to inexperienced practitioners,

prove the source of considerable hazard and vexation. If, indeed, after a sufficient course of mercury, the symptoms recur in the same order of parts, then we should have no hesitation in following the practice here recommended: but it remains yet to be considered, whether, in the first instance, the effects of continued disease may not be more deleterious to the constitution than those of the medicine.

The remainder of the volume is filled with observations truly surgical; comprising some cases of injuries of the head, which form a kind of supplement to Mr. Abernethy's former publication on that subject; and a detail of operations (*viz.* for inguinal aneurism, in which the external iliac artery was tied; puncture of the bladder; extraction of loose cartilages from the knee-joint, &c., &c.) which cannot fail to prove in the utmost degree valuable and interesting to every practitioner. Indeed it is impossible to attach too high a commendation to the accuracy and apparent fidelity with which the cases are recorded, and to the perspicuity and simplicity with which the several steps of the operations are described: we fancy ourselves at the elbow of the operator; we perceive every stroke of the knife; we partake in his difficulties; we are pleased at his success. Some of the operations here described could only be undertaken by a surgeon confident of his own powers, and possessed in the highest degree of anatomical knowledge and manual dexterity; and such a surgeon we firmly believe Mr. Abernethy to be. In all the productions which have issued from the pen of this gentleman, we perceive evident marks of a mind highly acute and inquisitive; he evinces a laudable ardour for the improvement of the profession to which he belongs; yet, partaking of the common error of ingenious men, he affects too much the appearance of originality, and pays too little attention to the labours of his predecessors and contemporaries. Of the present publication we have endeavoured to give a fair and candid account, unbiassed by prejudice or partiality: we recommend it earnestly to our medical readers, as replete with valuable information and ingenious disquisition; and though some of its contents must be perused with caution, yet he must be old indeed in the profession who does not rise a better surgeon from the perusal. We cannot conclude without lamenting the frequent and glaring marks of haste and negligence with which this volume is disgraced as a composition:

‘ Verum ubi plura nitent——non ego paucis  
Offendar maculis, quas aut incuria fudit,  
Aut humana parum cavit natura.’



ART. XI.—*View of the Climate and Soil of the United States of America: to which are annexed some Accounts of Florida, the French Colony on the Scioto, certain Canadian Colonies, and the Savages or Natives: translated from the French of C.F. Volney, Member of the Conservative Senate, &c. With Maps and Plates. 8vo. 12s. Boards. Johnson. 1804.*

WE have met Mr. Volney in many different walks both of politics and literature, and have followed him with different and opposite emotions. We have admired the intelligent and enlightened traveller, we have despised the bigoted democrat, and detested the undisguised, the undissembled, infidel. The present work partakes of the merits and faults of the former; the faults are, however, less glaring. Like all democrats, he begins to see that sacrifices are made by the many for one only, or at most for a few; that, while the talents and powers of mankind necessarily differ, subordination, in a regular scale, must take place; and that one must be supreme, if perpetual contests for power be to be avoided. M. Volney speaks, in his preface, a little unintelligibly, on the subject of his former views, or his former disappointments. It is the circuitous language of the new school; which, because it is unintelligible, has been styled philosophical; because it is obscure, as the oracles of old, is thought to partake of their inspiration. There are some circumstances in the preface which would offer subjects of curious remark; but the volume is so important, that we can find no room for incidental disquisitions. We have often mentioned, with a smile or a censure, the affectation or the errors of French orthography. It is curious, however, to see the name of Washington transformed to Vazingueton; and the charge defended on the principle of its being the true pronunciation *frenchified*. Should this argument be allowed, the nomenclature of ancient and modern history must be changed; and the confusion would be worse, if it *can* be worse, than the new measures, and the new calendar.

The first chapter is on the geographical scite of the United States, and the superficies of their territory. The country is estimated at a million of English miles square; but the inhabitants, in 1801, amounted only to 5,214,801. In this view, America affords a picture of political weakness. It may become strong; but at present its strength is derived from the inaccessible situation of a great part of its possessions. The only point in which America could be vulnerable, is from Upper Canada, assisted by an incursion from North Mexico. From neither are the Americans liable to an attack. There is, however, much reason to believe, that, had Bonaparte succeeded at St. Domingo, he would never have sold Louisiana, a country which adds more to the extent of territory of the United States, than to their political strength, but which, in the event, will be an ac-

quisition of importance. In the hands of the Corsican, it would have been a thorn that would, at every moment, have disturbed their repose. This extent of territory, four times larger than France in 1789, and equal to Spain and Portugal, necessarily includes many different climates; but on this subject we must be afterwards more particular.

The aspect of the country presents one entire forest. Man has cleared a few spots: the conflagrations of the savages have added to these open spaces; but the savannahs, or meadows, resemble rather the steps or deserts of Tartary, as they are covered with shrubs three or four feet high, and adorned, in a degree greatly superior to the Tartarian steps, with beautiful flowers.

‘ If the whole of the country could be taken in at one view, we should perceive this forest to be divided into three grand districts, distinguished from each other by the kind, species, and aspect of the trees that compose it. The species of these trees, according to the remark of the Americans, indicate the nature and qualities of the soil on which they grow.

‘ The first of these districts, which I call the southern forest, includes the maritime parts of Virginia, of the two Carolinas, of Georgia, and of the Floridas, and extends, generally speaking, from Chesapeake Bay to the river St. Mary, on a soil of gravel and sand, occupying in breadth from eighty to a hundred and thirty miles. The whole of this space, covered with pines, firs, larches, cypresses, and other resinous trees, displays a perpetual verdure to the eye, but would not be on this account the less barren, if the sides of the rivers, land deposited by the waters, and marshes, did not intermingle with it veins rendered highly productive by cultivation.

‘ The second district, or middle forest, comprises the hilly part of the Carolinas and Virginia, all Pennsylvania, the south of New York, all Kentucky and the north-western territory, as far as the river Wabash. The whole of this extent is filled with different species of the oak, beech, maple, walnut, sycamore, acacia, mulberry, plum, ash, birch, sassafras, and poplar, on the coasts of the Atlantic\*; and, in addition to these, on the west, the cherry-tree, horse-chesnut, papaw, magnolia, sumac, &c.; all of which indicate a productive soil, the true basis of the present and future wealth of this part of the United States. These kinds of forest trees, however, do not any where entirely exclude the resinous, which appear scattered throughout all the plains, and collected in clumps on the mountains, even of the lower order, as the chain in Virginia called the south-west: and it is a singular circumstance, that here they deviate from their customary designation of sterility, for the fat and deep red soil of this chain is extremely fertile.

‘ The third district, or northern forest, likewise composed of pines, firs, larches, cedars, cypresses, &c., begins from the confines of the former, covers the north of New York, the interior of Connecticut and the Massachusetts, gives it's name to the state of Ver-

\* Q. Has not the translator mistaken *côté* (side) for *côte* (coast)? the district in question being from eighty to a hundred and thirty miles distant from the coast. The author, we apprehend, meant *on the Atlantic, or eastern, side*. REV.

mont, and leaving to the deciduous forest trees only the banks of the rivers and their alluvions, extends by the way of Canada toward the north, where it soon gives way to the juniper, and the meagre shrubs thinly scattered among the deserts of the polar circle.

‘Such is the general aspect of the territory of the United States : an almost uninterrupted continental forest : five great lakes on the north : on the west extensive savannahs : in the centre a chain of mountains, their ridges running in a direction parallel to the seacoast, the distance of which is from fifty to a hundred and thirty miles, and sending off to the east and west rivers of longer course, of greater width, and pouring into the sea larger bodies of water, than ours in Europe ; most of these rivers having cascades or falls from twenty to a hundred and forty feet in height, mouths spacious as gulfs, and on the southern coasts marshes extending above two hundred and fifty miles in length : on the north, snows remaining four or five months of the year : on a coast of three hundred leagues extent, ten or twelve cities, all built of brick, or of wood painted of different colours, and containing from ten to sixty thousand inhabitants : round these cities farm-houses, built of trunks of trees, which they call *log-houses*, in the centre of a few fields of wheat, tobacco, or Indian corn ; these fields separated by a kind of fence made with branches of trees instead of hedges, for the most part full of stumps of trees half burnt, or stripped of their bark, and still standing ; while both houses and fields are enchased as it were in masses of forest, in which they are swallowed up, and diminish both in number and extent the farther you advance into the woods, till at length from the summits of the hills you perceive only here and there a few little brown or yellow squares on a ground of green. Add to this a fickle and variable sky, an atmosphere alternately very moist or very dry, very misty and very clear, very hot and very cold, and a temperature so changeable, that in the same day you will have spring, summer, autumn, and winter, Norwegian frost and an African sun. Figure to yourself these, and you will have a concise physical sketch of the United States.’ p. 9.

This animated picturesque description of the American continent, we could not curtail ; and it is a sketch which merits particular attention. If to this be added the physical description we lately offered of the continent, the direction of its mountains, rivers, &c., nothing is wanting to form a general complete idea of the philosophical geography of this vast portion of the globe.

The general configuration of the territory of the United States follows ; which, tracing the chains of mountains, divides the country into the Atlantic district—the western, and the mountainous. The first is sufficiently known ; the second has been often described, but with pencils dipped in colours so different, that we can scarcely suppose that the same regions were the objects of the descriptions. The following remarks merit our notice.

‘The loose and permeable nature of this soil occasions a peculiarity in the brooks and rivers, which I have seen in some part of Syria, and even in France, but no where so frequently ; for throughout all

Kentucky and Tennessee we are incessantly meeting with tunnels from fifty to five hundred paces in diameter, and from fifteen to fifty deep, at the bottom of which are one or more holes or crannies, which swallow up not only the water that falls in rain in their neighbourhood, but even brooks and rivers of some magnitude. These suddenly disappear from the view of the astonished traveller, sinking into the ground amid the thickets, to finish their course in subterranean channels. The brooks and rivers in their visible course generally break away and hollow out the earth perpendicularly, till they come to a bed of calcareous stone, which serves it as a nucleus, or rather as a nearly horizontal floor. From this circumstance it follows :

‘ 1st. That almost all the streams and rivers of Kentucky and Tennessee are as it were enclosed in grooves between two perpendicular banks, from fifty feet high, like those of the Ohio, to four hundred, as the precipice of the river Kentucky at Dixon’s Point :

‘ 2dly, That the country is rugged, and furrowed with deep gullies ; beside being traversed with lateral branches of the Alleghany mountains, no less steep in their declivities than narrow in their summits :

‘ 3dly, That as the land cannot be watered by art, the people of Kentucky, and in some measure those of Tennessee, already complain of drought, which increases in proportion as the country is cleared of wood, and dissipates the illusions of speculators in land, and the promises of travelling romance writers, to the sorrow of those who are misled by them.’ p. 23.

Since the woods have been cut down, the streams seem more abundant, though the quantity of rain is diminished. The reason assigned by M. Volney is, that the thick bed of leaves retained the water, till it was evaporated ; but since these are removed, it sinks into the ground ; forming streams by accumulation. The smaller brooks, which are only superficial accumulations of rain, are of course diminished. Indeed art and cultivation will greatly change the appearance of the continent. Trees, on spots comparatively dry, will shoot deeper roots, and be less exposed to destruction from the severity of storms.

The third district, between the Ohio and the lakes of St. Lawrence, is not yet sufficiently peopled to form a state. We have formerly marked this as ground peculiarly high, constituting the southern side of the vast cavity which holds the Canadian lakes, and which is the source of rivers falling on either side into the Gulf of Mexico, the river St. Lawrence, and the Atlantic. The few rivers which fall into the Pacific, rise from mountains very near the western shores.

‘ Contrary to those of Kentucky, the rivers of the North-western territory run even with the surface, not only on account of the flatness of the level, but in consequence of the clayey nature of the soil, which prevents the water from penetrating into it. This is a happy circumstance both for the agriculture and trade of this country : accordingly it begins to be preferred to Kentucky ; and at



some future period I conceive it will be the Flanders of the United States for corn and cattle. In 1796 I saw on the bank of the great Sciota a field of maize, the first year of it's being broken up it is true, where the plants were in general upwards of four yards high, with ears proportionably large. At the same period, a few scattered dwellings excepted, all below the Muskingum was a desert, in which nothing was to be found but woods, marshes, and fivers. I crossed a hundred miles of this forest, from Louisville, near the rapids of the Ohio, to Fort Vincents on the Wabash, without seeing one hut, and, which surprised me much, without hearing the song of a single bird, though it was in the month of July. It terminates a little way before you reach the Wabash, whence to the Mississippi, a space of eighty miles, there are nothing but savannahs, which I have already described as Tatarian deserts. And in reality here commences an American Tatory, which has all the characters of that of Asia: hot in it's southern part, it becomes gradually cold and sterile toward the north; and in the latitude of 48° it is frozen ten months in the year, destitute of high trees, inundated with marshes, and intersected with rivers, which, in a space of near three thousand miles, have not fifty of interruptions, or carrying places. In all these respects it resembles Tatory; only wanting it's inhabitants to become horsemen, and this in fact has begun to take place within these five and twenty or thirty years, the Nihicawa or Nadowessee savages, till that period accustomed solely to travel on foot, having stolen many of the Spanish horses wandering in the savannahs of the north of Mexico. In less than half a century these new Tatars may become very troublesome neighbours on the frontier of the United States; and the scheme of colonising the borders of the Missouri and Mississippi will experience difficulties unknown to the interior countries of the confederation.' v. 28.

The mountainous country is better known. Indeed mountains are imposing objects, which force themselves on our attention: rivulets must be investigated, plains sedulously explored. The American mountains are, indeed, regular in their direction; their ridges uninterrupted, and equal; yet they rise to an inconsiderable height, compared with the Pyrenées, the Alps, and the Andes. They scarcely, for instance, exceed 400 toises, while the Alps are estimated at 1500, and the Andes at 2500; an estimation probably too great, but not far exceeding the truth. The particular direction of the chains we cannot follow; nor can we notice the little geographical differences between our author and Mr. Arrowsmith.

With respect to the internal structure of this vast continent, we find an extensive account, which greatly illustrates the physical geography of America. It is with regret we perceive that we can only trace its outline. The granitic region extends from Long Island northward, and westernly to the Alleghanies, bounded by the lakes on the south. The calcareous region extends westward, and on the south, beyond lake Michigan, as far as the sources of the Mississippi, and from thence to the



sources of the Saskachawan, joining the grand chain of the stony mountains, which is a continuation of the Cordilleras of the Andes. These facts are of peculiar importance, as they show what parts of the continent are primæval, and what countries, at a later period, were left by the sea. When philosophical geography becomes an object of attention, these elements, traced by the hand of nature herself, will claim peculiar attention. The description of the regions of sand-stone, calcareous earth, of sea sand, and river alluvions, admit not of abridgement. We perceive that the calcareous stone encroaches on the limits above (generally) traced; but the kind is the primitive stone; and the animals buried in the calcareous strata, in the midst of this vast continent, are those which usually inhabit the deepest recesses of the ocean. This continent was certainly once the bottom of a vast sea; and the Gulf of Mexico, instead of breaking in on the land, is perhaps the last remains of a retreating ocean. The innumerable brine pits, and masses of salt, at a vast distance from the sea, support the same idea. The description of the probable consequences of river alluvions contains many facts, accurately detailed, and some just observations. We notice them with more pleasure, as the author does not recur to the lapse of a series of innumerable ages.

The mountains of North America are in a direction at right angles to the course of the rivers. This circumstance—not peculiar to the new continent (for we have remarked it also at the extremity of Africa), has, however, given an uncommon appearance to its internal parts; and M. Volney, who has surveyed the interior of this country with the eye of a philosopher and mineralogist, has given a very clear and consistent explanation of its formation. In his chapter on the ancient lakes that have disappeared, he points out the peculiarity of the course of the rivers transverse to that of the mountains, and shows that, in former ages, the whole of the western territory must have consisted of a series of lakes from the confinement of those rivers which now flow either into the Atlantic, or into the Gulf of Mexico. We can neither copy nor abridge our author's more minute explanations, as the map is not now before us. It will be obvious, however, that this explanation is supported by the vast horizontal alluvial strata, which are found in the western country. This view will explain also the destruction of some species of animals of which the Indians have received traditional descriptions, and whose bones are found in a fossil state; nor must we forget to observe, that it will also confirm our system of the population of the eastern states from the country west of the Mississippi, in a south-eastern progress.

We have formerly remarked the very high situation of the country which contains the Canadian lakes; and may now add, that, between Lake Erie and the Ohio, is a kind of table-land, which does not slope, or at least falls almost imperceptibly. This

is proved from the following observations, which merit, in many respects, our attention.

1. The Ohio in it's annual inundations, even before it issues from it's bed to cover the first banquette, or before it is swoln to the depth of fifty feet, keeps back the water of the Great Miami as far as Greenville, which is seventy-two miles up the country to the north; where it occasions a stagnation of that river, and even an inundation, as I was assured by the officers whom I found at that post, the head quarters of the expedition under general Wayne in 1794.

2. In the vernal inundations the north branch of the Great Miami forms but one with the south branch of the Miami of Lake Erie, called St. Mary's river; the carrying place of three miles, which separates their heads, being covered with water, so that you can go in a boat from Loromie's Store to Girty's Town, that is from a branch of the Ohio to one of a river that runs into Lake Erie, as I myself saw on the spot in 1796.

3. At this same place of Loromie's Store commences an eastern branch of the Wabash, which might be united with both the above rivers by a simple ditch: and above Fort Wayne this same Wabash in the flood season always forms a communication, by means of one of it's northern branches, with the Miami of Lake Erie.

4. During the winter of 1792 a mercantile house, from which I received the information, dispatched two canoes from Fort Detroit on the St. Lawrence, which passed immediately, without carrying, from the river Huron, running into Lake Erie, to Grand River, which runs into Lake Michigan, by the waters at the head of each of these rivers overflowing.

5. The Muskingum, which runs into the Ohio, also communicates by means of it's sources, and of small lakes, with the waters of the river Cayuga, which flows into Lake Erie.' p. 90.

Beds of coal, found in the situation of these supposed lakes, support, in our author's opinion, his system; since he thinks coal to be mineralised vegetables—an idea not admitted by every philosopher, though highly probable.

The following chapter is on that singular phenomenon, 'the falls of Niagara,' a most stupendous cataract, rushing over a ledge of rocks 270 feet above the lower ground, and 1200 feet wide. This phenomenon may be easily understood when the height of the country is considered. An unbroken slope must have been rapid; this cataract at once diminishes the difference of the level, rendering the navigation below uninterrupted, and preserving the lakes on their present bases. Were this vast rampart suddenly to give way, the whole country below would be for a time deluged, and the inhabitants at once destroyed. We suspect, however, that sufficient advantage has not been taken of this cataract; many things might be suffered to float down the fall, without injury, particularly timber. Not many years since, an inundation carried from a pool a great number of masts, exceeding, we believe, 500. These were precipitated down the cataract, and afterwards recovered in Lethe Bay formed by the eddy below. On examination, not above

three or four were injured. It may be useful to add, that an excellent picturesque view of the cascade was drawn by a Mr. Fisher, which has been since engraved, and gives a very accurate idea of this stupendous phenomenon. The cataract itself has been so often described, and so well by Mr. Weld, that we shall not enlarge on it, but prefer copying the following remarks.

Whoever examines all the circumstances of this spot with attention will clearly perceive, that here the fall first commenced, and that the river, by sawing down the bed of rock, if I may use the expression, has hollowed out the chasm, and continued carrying back its breach from age to age, till it has at length reached the spot where the cascade now is. There it continues its secular labours with slow but indefatigable activity. The oldest inhabitants of the country, as Mr. Weld observes, remember having seen the cataract several paces beyond its present place: an English officer, who has been stationed at Fort Erie these thirty years, mentioned to him positive facts, proving that rocks then existing had been undermined and swallowed up: the winter after my visit, that of 1797, the thaw and floods broke off considerable blocks, that checked the passage of the water: and if Europeans, since they first saw it, which is more than a century and half ago, had taken accurate notes of the state of the fall, we should by this time have had some idea of that progress, which our reason would lead us to expect, and which a number of local indications attest at every step.

During five days that I spent at the house of judge Powell, who has a seat four miles from the Plato, I had leisure to visit the chasm at a place where there is a kind of large bay in one of its sides. This bay is remarkable for a great eddy, that carries into it most of the floating substances brought down by the cataract, and confines them there. At this place we perceive, that the river, stopped by the hardness of the rock, has carried its fall to several points, till finding out the weakest, it continued its course by this.

Here, as well as at the breach in the Plato, the stratum of rock at the surface is calcareous; and we may reasonably presume, that it is the same throughout the whole course of the chasm, since the bed of the cataract is so likewise, and of the kind called primitive or crystallized limestone. Dr. Barton, who has examined it more at leisure than I could, estimates its thickness at sixteen feet: and he believes this stratum of limestone rests on strata of blue schist, containing a large proportion of sulphur. I found many of these schists, on the borders of Lake Erie, and it is probable, that the same strata form its bed and that of the river Niagara. Some ages hence, if the river, continuing its operations, cease to find the calcareous rock that checks it, and meet with softer strata, the fall will ultimately arrive at Lake Erie; and then one of those great desiccations will take place, of which the valleys of the Potowmach, Hudson, and Ohio, afford us instances in times past. This grand event may be accelerated by the assistance of causes, that appear to have been very active in forming the structure of the whole country; I speak of volcanoes and earthquakes, the physical traces and historical remembrances of which are found in abundance throughout the Atlantic coast, as I shall presently have occasion to observe more at large. p. 110.

We were struck with this narrative, as we began to perceive a period, when the whole of Lake Erie might be precipitated on Lower Canada; but we think the suspicion without foundation. On viewing Mr. Fisher's drawing, we were surprised at its general resemblance to father Hennepin's rough sketch of it, published in English in 1698, but taken about eighteen years before. On recurring to the good father's description, we found a considerable similarity, so far as his general account would allow; but, what is of more importance to the present question, is the distance recorded by each author from Lake Ontario. Father Hennepin makes it two leagues, and M. Volney six or seven miles; a coincidence so striking as to prevent us from supposing the distance greatly changed in the course of more than 100 years. It must be evident that such violent agitation must occasionally displace rocks, and produce violent commotions; but there is no reason to think the real situation of the cataract greatly changed. The height may indeed be lessened: for father Hennepin estimates it at 600 feet. This height, however, is mentioned incidentally, and evidently includes the depth of the water, which was not known—a diminution may, however, be fairly allowed.

The Genessee, a river that falls from the high lands on the South into Lake Ontario, has several falls, which, together, equal those of Niagara. The respective levels are the same, and the falls must consequently be similar. Various other cascades of less importance, are mentioned. — But we must resume this work on a future occasion.

---

## MONTHLY CATALOGUE.

---

### POLITICS.....POLITICAL ECONOMY.

ART. 12.—*A Refutation of the Libel on the Memory of the late King of France, published by Helen Maria Williams, under the Title of Political and confidential Correspondence of Lewis XVI. By A. F. Bertrand de Moleville, Minister of State. Translated from the original Manuscript by R. C. Dallas, Esq. 8vo. 2s. 6d. Cadell and Davies.*

M. de Moleville discusses, in this pamphlet, four questions; namely, What is this Helen Maria Williams, who is so big with our revolution, and what part has she played in it? How has she been able to obtain so many letters of Louis XVI.'s, of which nobody knew? Can the inferences she draws from them be solidly refuted? Are these



letters really original?" These questions were conveyed to the author from a French correspondent, and are answered with the warmth of a true loyalist, and the asperity of a man who is convinced that he is refuting an atrocious, and at this distance of time we may surely say, an unprovoked libel. The first question, 'What is this miss Williams?' &c., contains no particulars of the lady's private history, which M. de Moleville, with the gallantry of a Frenchman, chooses to pass over: he selects, however, from her various volumes of letters on the revolution, such extracts as prove her to have been revolution mad from beginning to end; and that her respect for the several factions which ruled in France, and dethroned the monarch, still prompt her to do something for their memory, by blackening that of the unfortunate Louis. In this deduction of character, M. de M. has succeeded without much effort; for nothing can throw a greater ridicule on the revolution, than to select the warm expressions and predictions of its friends, and apply them to the present state of France. We are not surprised, therefore, to learn that the sale of miss Williams's '*Correspondence of Louis XVI.*' was immediately suppressed in France, 'on account of the general indignation excited by that infamous production. The memory of Louis XVI.,' adds M. de M., 'is at length consecrated in France by the regret and veneration of all the French; and to calumniate him, at present, is no more permitted than to calumniate Henry IV.' It would be wonderful, indeed, if it should be otherwise; and to her political errors, we decidedly think, miss Williams added a most egregious piece of folly, when she ventured to publish in France a work which, if it produced any effect at all, must be that of exciting comparisons between Louis and his successor Bonaparte.

But the most important part of this pamphlet is that which regards the authenticity of these letters; and here we are of opinion that our author is not less successful than in detailing the political absurdities of his fair antagonist. The arguments, however, by which he proves the correspondence to be a fabrication, will not admit of an abridgement, and we shall therefore give only the result; 'that of this collection of letters, the only authentic ones are the five addressed to M. de Vergennes, and the two written at the end of the year 1790, of which one was to the baron de Breteuil, and the other to the king of Prussia.' M. de M. is civil enough not to ascribe the forgeries to miss W.; but throughout the whole pamphlet he employs so many harsh terms and epithets, in depicting her character, that she probably will not thank him for his forbearance in this matter.

ART. 13.—*Brief Remarks on the Mahratta War, and on the Rise and Progress of the French Establishment in Hindostan, under Generals de Boigne and Perron.* 8vo. 1s. Cadell and Davies. 1804.

These remarks are calculated to prove the additional security given to our empire in the east by the successful events of the Mahratta war; and they are plainly and plausibly drawn up. But as we have no accounts from that quarter except what are official, the historian, and even the politician, will wait for further documents, before he make up his mind on the policy of these frequent and harassing wars with the natives of India. In the mean time, the present account is very encouraging, and, we hope, well founded.

ART. 14.—*Observations by the Earl of Lauderdale, on the Review of his 'Inquiry into the Nature and Origin of public Wealth,' published in the eighth Number of the Edinburgh Review.* 8vo. 2s. Longman and Co. 1804.

We offered our opinion of lord Lauderdale's work in our Review for July last: and, from any thing advanced in this pamphlet, we



see no reason to change it. We cannot, however, take any more notice of what is not addressed to us; and we hope reviewers will always preserve that courtesy which prevents their interfering in each other's quarrels. Every reviewer has employment enough in defending his own territories; and, God help us! we have had pamphlets thrown at our heads, and are yet alive to tell it.

ART. 15.—*A Refutation of some Doctrines relating to the Sinking Fund, &c. &c., contained in a Work lately published by the Earl of Lauderdale; with original Remarks on different Subjects of political Economy. By a Member of the Middle Temple.* 8vo. 1s. Ginger, 1804.

This author is of opinion that lord Lauderdale has advanced doctrines so new and different from any writer who has preceded him, as warrant the conclusion that they have been selected from an affectation of novelty, rather than from a love of truth. In proof of this, he points out the following propositions from the work of the noble author:—

‘That the whole wealth of a community is not made up of the wealth of all the individuals composing the community. That every kind of labour is productive of wealth. That the frugal man is not a public benefactor; and that parsimony does not increase the public wealth; and, lastly, That the sinking fund is a delusion, and, if continued to be acted upon, will inevitably ruin the country.’ In discussing these dogmas, our author discovers considerable skill in the science of political economy; and such as would not have disgraced a name, if he had not preferred a rank among anonymous writers. But we are afraid lord L. will think him as severe as his Edinburgh antagonist, although his censures are qualified by a dash of more mannerly address.

ART. 16.—*Perpetual War, the only Ground of Perpetual Safety and Prosperity. By the Rev. Edward Hankin, M. A., &c.* 8vo. 6s. 6d. Rivingtons. 1804.

‘There appears at first view,’ says Mr. Hankin, ‘something so shocking in the idea of a state of perpetual warfare, that a virtuous and benevolent mind turns from it with horror:’ and, in truth, this was so much our case, that we should have dismissed the pamphlet with very little ceremony, had we not recollected that the title and contents of some works are frequently at variance. On a perusal of it, we accordingly found that the perpetual war for which Mr. Hankin contends, is limited to the conquest of France—that is, reducing her within her ancient territories, and emancipating those nations which are now in subjection to her. When we made this discovery, all that affected our minds ‘with horror’ disappeared; and we only traced, in a new shape, the old good wish for the destruction of the French government, and, we presume, the restitution of the *ancien régime*. The arguments for and against hopes of this kind have been so repeatedly bandied in pamphlets and speeches, that we should think it a trial of our readers’ patience to present them with the few contained here, which are remarkable neither for novelty nor accuracy. As, however, Mr. Hankin’s perpetuity of war ends with something, we cannot but wish its accomplishment, and shall join with him in his *Hibernian* proposition, that ‘a perpetual war may sometimes become necessary!’

ART. 17.—*Notices on the Slave-Trade; in reference to the present State of the British Isles.* 8vo. 6d. Darton and Harvey. 1804.

These notices consist of a plain exposition of the cruelty and impolicy of the slave-trade, supported by passages selected from the speeches of those members of parliament who have contended for the abolition. Our readers will consequently not expect any thing new; and they will not be disappointed.

ART. 18.—*A Defence of the Slave-Trade, on the Grounds of Humanity, Policy, and Justice.* 8vo. 2s. 6d. Highley. 1804.

Having lately seen an ironical defence of the slave-trade, we at first supposed this might be something of the same kind; but the author is serious; and what he advances ought, as he requests, to be read seriously, and without prejudice or partiality. We have attempted to give it such a perusal; but although we concede to the author the praise of diligence in selecting and arranging his arguments, the whole has not been accompanied with that conviction in our minds which would justify us in recommending it as a satisfactory discussion of the important subject. He begins with a dissertation on the equality of mankind, which he very properly considers as a metaphysical fiction advanced by the late spirit of innovation. This, however, has nothing to do with the subject; and if the author expects from such a prelude to connect the reproaches of innovation and equality with the efforts of the abolitionists, he will be mistaken. He proceeds next to state the general prevalence of slavery over the world, and argues that it is no where forbidden in scripture:—he challenges Mr. Wilberforce and Dr. Horsley to produce a single text which prohibits slavery. But does he really expect that every usage or custom of mankind which is not specifically mentioned in holy writ, must therefore accord with the principles of Christianity? If he does, it is not worth while to argue with him; a man who would vindicate the way in which slaves have generally been procured in Africa, the manner in which they have generally been treated in their passage, and the conduct of their masters generally on their arrival in the West Indies, as consistent with the spirit of Christianity, may surely be said to have searched the scriptures, if he has searched them at all, in vain. He takes, perhaps, stronger ground when he endeavours to prove, that, if we did not purchase them, they would be murdered; and if the accounts he gives of their present situation in the West Indies, contrasted with that of our English peasantry, be true; and if he thinks that a well-fed slave has more happiness, or chance of happiness, than a free man with more moderate diet, he may insist, and insist with some plausibility, in vindication of the permanence of the trade. But these are, at best, assertions which have been again and again made, and as often refuted. He has quoted largely from Mungo Park. We wish he had quoted more largely, and had likewise admitted the evidence of Mr. Bryan Edwards; a man of unquestionable authority, but with so fair a mind, that, while he argued against the hasty abolition of the trade, he could not suppress the conviction of fact and argument against its inhumanity.

There is one point which the present author has chosen to omit, yet it is important—we mean the tendency of being actively concerned in the purchase and employment of slaves, to brutalise the human mind, and to suppress every generous feeling of man towards man;—for we hope it will be allowed that slaves are men, the work of the same Creator, and the objects of the mercy of the same Redeemer. But while our author says nothing on this subject, he allows its existence in fact. He admits that in conveying the slaves from Africa to the West Indies, 'many abuses prevailed which required a remedy, till within these fifteen years;' and he seems to allow some merit to the abolitionists on account of such abuses having ceased. He next confesses, 'that in former times considerable severities have been inflicted upon the negroes in the plantations, but that of late they have been much more mildly treated.' And to what is owing this better state of things, but to that very humanity, which he would make us believe is mistaken, and not untinged with a spirit of innovation? The fact is, that 'the many abuses,' and the considerable severities, admitted here under gentle names, were such acts of barbarity, as decidedly marked the

character of those who inflicted them; and proved—that we are afraid all our ameliorating laws will not disprove—the natural tendency of the trade and employment of slaves to make men ferocious, tyrannical, and unfeeling. For their present lenity, however much we rejoice at it, we give them no thanks. It was the work of the British parliament, prompted by the humanity of some of the wisest and some of the best of its members. All that the slave-drivers or owners can plead, is, that while they felt themselves compelled to wipe off a little of the stigma so justly impressed on their characters, they began—at least, perhaps, some of the more sensible of their number—to see that a little exercise of humanity might not eventually be inconsistent with their interest.

In the latter part of this pamphlet, the author expatiates on the advantage of the West India Islands to the mother country; presuming—what remains to be proved—that they would be destroyed, or rendered useless, in the event of the abolition: and here we allow that he takes strong ground, if that presumption can be admitted. He argues with much more effect from the books of the custom-house, than from those of the inspired writers. We can follow his calculations of hogsheds and punchcons, and agree with him, or any one else, that no measure of abolition should be precipitated. But this is all which, upon a fair examination of his pamphlet, we can concede.

## RELIGION.

ART. 19.—*Zeal and Fortitude in the Christian Ministry illustrated and exemplified—a Discourse delivered at Hackney, April 8, 1804, on Occasion of the Death of the Rev. Joseph Priestley, LL. D. F. R. S. &c. Published at the Desire of the Congregation. To which is annexed, a Brief Memoir of Dr. Priestley's Life and Writings, and a Letter from his Son, Mr. Joseph Priestley, containing the Particulars of his last Sickness. By Thomas Belsham. 8vo. 2s. Johnson. 1804.*

ART. 20.—*A Sermon, preached April 22, 1804, at Mill-hill Chapel, in Leeds, on the Death of the Rev. Dr. Priestley, formerly Minister of that Chapel; published at the Request of the Congregation. By William Wood, F. L. S. 8vo. 1s. 6d. Johnson. 1804.*

ART. 21.—*A Sermon preached in the Unitarian Chapel, in Essex Street, London, Sunday, April 15, 1804, on Occasion of the Death of the Rev. Joseph Priestley, LL. D. &c. who died at Northumberland, in Pennsylvania, North-America, February 6, 1804. Published by particular Desire. By John Disney, D. D. &c. 8vo. 1s. Johnson. 1804.*

As these sermons relate to one event, and are written with one intention—to pay respect to the memory of Dr. Priestley—we have chosen to consider them under the same head. Of their merits, it may be said in general, that Mr. Wood's is the most temperate, Mr. Belsham's displays most warmth and ability, and Dr. Disney's is a brief and respectful testimony to the worth of the deceased, which, as he probably delivered it without an eye to publication, has more the appearance of an extempore effusion of sentiments that had long floated in his mind, than of a studied discourse. A just, and yet an expanded account of Dr. Priestley and his labours remains to be given; but we have no very sanguine hopes that it will appear soon. He lived, with few intervals, a life of controversy: and the present generation must pass away before the circumstances which accompanied

and followed the disputes he provoked, can be reviewed with calmness. The gentlemen whose sermons are now before us, with the exception of Mr. Wood, indulge the feelings of affection which Dr. Priestley's death excited, in panegyric, which, upon a fair review of his writings and temper, we cannot consider as free from extravagance. Mr. Belsham, who preaches from Acts xx. 24, compares him in every respect, except his miraculous conversion, to St. Paul. We must confess, however, that the resemblance does not strike us as being very close, or very evident. It may be said, that St. Paul was valiant for the truth, and so was Dr. Priestley; that St. Paul was persecuted, and so was Dr. Priestley. But what were the truths for which St. Paul contended? Did he like this modern apostle, 'see sufficient reason to abandon the *unscriptural* doctrines of the Trinity, of original sin, and of vicarious suffering?' Did he, afterwards 'give up the doctrine of atonement in every sense of it,' and become 'a firm believer in the simple humanity of Jesus Christ?' We might multiply these questions from the sermon before us, or from the history of Dr. Priestley's ever-varying opinions, but the above seem all that are necessary to demonstrate the want of resemblance between St. Paul and Dr. Priestley in the essentials of Christian belief.

Another mistake Mr. Belsham seems to have fallen into in his present warmth, which appears to us to be the very reverse of that spirit and indulgence of free inquiry for which he is contending, and of which he holds up Dr. P. as a bright example. We can excuse him for inveighing against establishments, creeds, and forms, if he does not choose to subscribe any of them; but why should they who can conscientiously do so, suffer the imputation of ignorance, meanness of spirit, mercenary or worldly views? He informs us also that Dr. Priestley viewed 'Calvinism as the extravagance of error, as a mischievous compound of impiety and idolatry; but he regarded the sincere professors of that pernicious system with compassion rather than contempt.' If Dr. Priestley held such language as this, we cannot wonder that he provoked hostilities—for what can be more insulting than to tell 'a sincere professor' that his opinions are extravagantly erroneous, and a mischievous compound of impiety and idolatry? and then to add, by way of aggravation, that you view him rather with compassion than contempt? Our readers, however, must not think that we are pleading the cause of Calvinism only, or, indeed, at all; but, under that name, Mr. B. chooses to include the doctrines of the Trinity, the atonement, and, if we mistake not, the plenary inspiration of the Scriptures—doctrines which we do not mention as peculiar to our church only, but as what were universal among the non-conformists of the seventeenth century; the predecessors of the present dissenters, and who claimed the rights of free inquiry with at least equal zeal, and with a much greater portion of suffering. How many of the 2000 who resigned their livings on the famous St. Bartholomew-day, does Mr. Belsham think, were Socinians? Was there one? Yet these men maintained 'the extravagance of error,' and 'a mischievous compound of impiety and idolatry.' We can agree with our author that human authority is of little value, but could wish him to recollect that Dr. Priestley's writings are nothing else.

Mr. Wood's sermon, we have already observed, is of a more tempe-



rate cast : and we exhibit no inconsiderable proof of this by extracting the following passage, on the subject of the test-act.

‘ On the subject of a religious test, as a condition of admission to a civil office, he [Dr. Priestley] spoke and wrote with considerable warmth, and not entirely without asperity. He felt it to be a reflexion on himself and brethren, no less unjust, than degrading and severe. But his warmth was the effervescence of a noble mind, excited for a moment by a generous impatience under unmerited suspicion and distrust, which soon cooled down to the mild temperature of Christian benevolence. And after an interval of fourteen years, there is, I trust, no intelligent dissenter who does not think on the subject with tranquil indifference. We had misconceived the prevailing spirit of the times. We judged that what did not openly appear, had ceased to exist. We were disappointed of our expectation ; but our disappointment has not diminished our attachment to our native land. We are still sensible of her invaluable blessings. We do not quarrel with the great and substantial good which she offers to us in common with all her other children, because she adds to it, a trifling inconvenience, and has given us a slight affront. We shall, I sincerely hope, never again repeat our request. If a free communication of every secular advantage should be offered to us by a confiding country, it will be received by us with a dignified complacence, and a cordial return of beneficent kindness. But we should forget what is due to ourselves, were we to discover any anxious solicitude, and to sue a fourth time for what, weighed in opposition to our legal rights, is less than the small dust of the balance.’ p. 39.

We can only say, that, if Dr. P. had viewed the question in this light, he would have avoided much of the obloquy which he drew upon himself, frequently, we believe, without either guilt or intention, and which occasioned his departure to a country perhaps the last in the world where a literary man would wish to reside.

The Brief Memoirs of the Life of Dr. P. appended to Mr. Belsham’s sermon, are well written, and, we believe, correct. This gentleman informs us that he is in possession of a life of Dr. P. written by himself, and left with Mr. Belsham when he went to America. Public curiosity must be strongly excited by the prospect of such a work : and we concur, in Mr. Belsham’s concluding sentiment, that, ‘ when a person writes his own history, he generally conveys to an intelligent reader a just idea of his character, whether he intends it or not ;’ and, we must add, a far more just idea than we can collect from those pulpit eulogies, in which the object is rather to praise the party than the individual.

ART. 22.—*A Sermon, preached before the Society for the Suppression of Vice, in the Parish Church of St. George, Hanover-square, on Thursday the 3d of May, 1804. By Richard Watson, Lord Bishop of Landaff. To which are added the Plan of the Society, a Summary of its Proceedings, and a List of its Members. 8vo. 1s. Cadell and Davies. 1804.*

We have too often been both amused and instructed, by the ingenious discourses of this learned and venerable prelate, not to feel sorrow at his declaration towards the conclusion of the one before us. It leads us to a supposition that, at least, his public career as a



preacher is finished; for after begging the patience of his hearers to suffer his exhortation a little longer, he adds, as a reason, 'I shall never have another opportunity of giving it you, in this place or in any place.' The plan of the present sermon is such as might be expected on such an occasion; and the subject is handled in the way which might be expected from such abilities. 'The laws are good,' says the bishop: 'but they are eluded by the lower classes, and set at nought by the higher: the laws are good; but they are fallen into contempt, and require the zeal, the activity, the discretion, of such a society as this to renovate their vigour.'

ART. 23.—*National Danger a Test of Virtue. A Sermon preached at the Chapel of Great Yarmouth, on Sunday, Aug. 7, 1803, by the Rev. Rice Hughes, A. M. &c.* 8vo. 1s. 6d. No London Bookseller's Name.

This sermon is the production of a zealous friend of his country, but who seems to be of a temper and feeling more warm than prudent. It appears that Mr. Hughes's conduct has embroiled him in a dispute with his rector, of which he speaks much in a preface to the sermon. With this contention we have nothing to do; nor of its particulars is any thing told us. We are surprised to hear the author ask the question, 'Whether a curate may be removed at the caprice of his employer?'—If he gain the bishop's licence, he is not subject to caprice; if he will not use this precaution, the fault is his own.

ART. 24.—*The Sacred Tree. By John Bentley.* 12mo. 6d. Wright. 1804.

Mr. Bentley has the appearance of a good and pious man in this little essay; but he has mischosen his subject. There were many parts of Holy Writ on which he might, with great benefit, have employed his wishes to promote devotion in his readers: but the trees of life and of knowledge cannot be satisfactorily spoken of in a pamphlet of twice this size, nor without a great deal more Hebrew learning than the author seems to possess.

### POETRY.

ART. 25.—*On Earth Peace; an Invocation, addressed to Truth: upon a great Event near at Hand.* 8vo. 3d. 1804.

Long ago we praised, in our Journal, the former productions of Dr. Duncan, the author of the trifle before us; and now that he has far outstepped the usual age of men, we will not change praise into censure. When a man has attained his eighty-fourth year, is it wonderful, that, like the good archbishop of Grenada, in *Gil Blas*, *sa plume sente la vieillesse*?

### EDUCATION.

ART. 26.—*A Collection of amusing little Stories and Conversations, to which is added, an Easy and Progressive Method of construing French into English, designed for the Use of Young Persons who begin to learn the French Language. By A. Cizos.* 12mo. Boards. No London Bookseller's Name. 1804.

\* These juvenile stories and conversations have been selected from a collection printed, some years ago, upon the continent. They rest their principal claim to notice, and to patronage, upon the respectability of those literary characters, who, prompted by a laudable

wish to contribute their share of labour in promoting either the instruction or the rational amusement of children, devoted a portion of their time to compositions of a simple and familiar cast, whether in English, French, or any other language; and from whose performances, the work alluded to was a free compilation.

‘ Having, by an attentive perusal, satisfied myself, that the phraseology in those stories, which are translated from other languages, was so consistent with the French idiom, as to stamp upon them a character of originality, in perfect harmony with the other parts, I was led to think that such a collection would not be unacceptable in a school library. Persuaded at the same time, that in the state in which it was first published; destitute of every concomitant attraction, excepting the characteristic simplicity of the diction, it would have made but little difference in the toilsome task young learners have generally to perform, when they first attempt to construe a French book; I entertained some hopes that, with a little compression, a few alterations which appeared to me indispensably wanted, and the addition of an Index calculated to supply, for some time, the place of a Dictionary; and to lead beginners, as it were by the hand, to the mechanical, but necessary operation of parsing a sentence; this *Recueil* might be made useful in those private families and public seminaries, in whose plan of education the study of the French language is included among the earliest branches of learning. Accordingly, I have endeavoured, with a progressive method of construing, to combine in these volumes, three objects of the first utility to beginners:

- ‘ 1. An amusing Companion to Spelling;
- ‘ 2. A familiar Introduction to Conversation;
- ‘ 3. A Key to Parsing, and to the Use of a Dictionary.

‘ These are my motives: such is my apology for offering this *Recueil* to the public in its present form.’ P. v.

Mr. Cizos will gain credit by this little selection, because he does not promise his pupils more than the work is calculated to perform. Without any pretensions to teach what is not to be learned upon paper, he says nothing about the precise sounds of the letters, taking it for granted that the scholar will be under the guidance of a judicious master. To a youth so situated, no other books will be necessary than a good grammar, and the volume before us, to give him his first elementary knowledge of the French language.

ART. 27.—*Useful Arithmetic: or, the most necessary Parts of the Science of Numbers rendered easy: being an Attempt to explain and exemplify the Nature, Principles, Operations, and proper Application of the Essentials of Arithmetic; and to give the Learner a Readiness and Accuracy in the Calculations required in Trade, and in the Transactions of Life. In which, upwards of Six Hundred Exercises, on a new Plan; a Variety of original Questions, on interesting Facts; and many useful Contractions, are included. By Adam Taylor, &c. 8vo. 1s. 6d. Longman. 1804.*

The author of this treatise, as may be seen in the title, has been occupied a number of years in teaching that sort of children whose parents could not afford to pay for their education. In a school where the simple rules of arithmetic are all that is permitted, or deemed requisite, a master will be likely to adopt a far better plan for their elucidation, than where his mind is carried away into the

more abstruse and intricate branches of calculation. Mr. Taylor's 'Useful Arithmetic' is a proof of this. It is better calculated to instruct a child so far as the rule of Practice, than any other little treatise we know extant.

ART. 28.—*The Juvenile Bible: being a brief Concordance of the Holy Scriptures, in Verses: Containing a Summary of all the Chapters in the Books of the Old and New Testament, from Genesis to the Revelation; alphabetically arranged, and admirably adapted to the Comprehension and Retention of Young Readers.* 12mo. Allen.

The author of the 'Juvenile Bible' must have employed a great deal of time in his undertaking. Each chapter in the Old Testament is described in a line, and four of these lines constitute a stanza. The extreme shortness of the space allowed for the description makes the sense frequently difficult; but, on the whole, it will prove an attractive book to younger children.

#### NOVELS, &c.

ART. 29.—*Alvar and Seraphina; or the Troubles of Murcia. A Historical Romance.* By John Canton. 2 Vols. 12mo. 6s. Lane. 1804.

The period of this historical romance is that of the unfortunate Sebastian, king of Portugal; but the adventures are slightly connected with the misfortunes of that monarch; and they might have been appended, by changing the names only, to many other eras, and different countries. The tale is pleasingly told, and not uninteresting: the poetry interspersed, chiefly of the plaintive and pathetic kind, evinces the author's taste rather than his powers.

ART. 30.—*The Witcheries of Craig Isaf.* By W. F. Williams. 2 Vols. 12mo. 6s. Lane.

This is also a historical tale, of the days of the Conqueror, or rather of his successor. The 'Witcheries' are managed with some fancy; and the tale has its *peripeteia* and surprises, which fix the attention, and please in despite of the judgement. The moral is good—to shun the first appearance of evil. The witches, like those of Macbeth, palter in a double sense, 'keeping the word of promise to the ear only.' The witch's wand at this time should be wielded only by minds of consummate powers, and correct judgement, if such will submit to the task.

ART. 31.—*Right and Wrong; or the Kinsmen of Naples. A romantic Story.* By Mary Julia Young. 4 Vols. 12mo. 12s. Boards. Crosby and Co.

These 'kinsmen' are the Tom Jones and Blifil of Naples; the former without his libertinism, and the latter with the perfidy and cruelty of a demon. The characters are well supported, and the story not wholly without interest. The *dénouement*, however, is highly improbable, and of course leaves an displeasing impression.

ART. 32.—*The Aunt and the Niece. A Novel.* 2 Vols. 12mo. 6s. Lane. 1804.

Among the numerous works which issue from the prolific brains of those who seek their almost daily bread at the great manufacture in Leadenhall-street, it would be singular if there were not some that rose pre-eminently. Perhaps the volumes before us do not claim such warm panegyric; but, in the plot and management of the story,

the author rises above the vulgar herd. The event is sufficiently obvious from the beginning; but the *éclaircissement* is conducted with skill, neither hurried by precipitation, nor are the means so obvious as to be easily anticipated. The characters, though sketches only, are well discriminated.

## MISCELLANY.

ART. 33.—*Observations on the Statute of the 1 William and Mary, Chap. 18. commonly called the Toleration Act; and on the Statute of the 19 Geo. III. Chap. 44. entitled 'an Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters, in Reference to Protestant Dissenting Ministers of Congregations and others, applying to qualify themselves under the said Acts. By Joseph Smith, Barrister at Law. 8vo. 2s. Butterworth. 1804.*

Mr. Smith draws a just line of distinction between these two statutes, and shows what persons 'pretending to holy orders' can claim exemption under both, and what persons only under the former of them.

## CORRESPONDENCE.

TO THE EDITOR.

SIR,

Bath, 5th December, 1804.

I DEPEND upon your candor for the insertion of the following remarks in the Critical Review for December.

Had your theological reviewer taken the trouble to read the volumes he has criticised, he would not have expressed a doubt whether or not the author of the "Practical Discourses" had heard of the names of Butler and Paley; since he would have found in those volumes a quotation from the "Analogy" of the one, and from the "Evidences" of the other.

Could the same literary castigator claim an acquaintance with elegant English writers, sufficiently extensive to authorise his criticism of English publications, it would not be necessary for me to inform him, that the expression which he so boldly condemns as *absurd*, "When time shall have brought to pass the accomplishment of the ages," is adopted from the sublime conclusion of the celebrated fifth sermon of professor White's Bampton's Lectures.

A trifling knowledge, also, of human nature, and of the law of the land, had satisfied him that the *specification of irregular clerical characters* would have been the most likely mode of *confirming* that description of people ("whose glory is their shame") in their habits of profligacy and indifference to the duties of their calling, as well as of subjecting the friend of *truth* to the vengeance of a much more formidable tribunal than that of the Critical Reviewer. Indeed the blind zeal with which this advocate for *clerical corruption* takes up the cause; and the acrimony, intemperance, and personality, with which he defends it, lead to a suspicion that the cap in some degree fits himself, (for I presume, as theological reviewer, he must be a *divine*), and that my charges displease him because *they apply at home*.

He is not, however, the first *critic* upon record (though, indeed, he differs from his prototype in the *nature* of his judicial employment, and in his *self-appointment* to the exercise of it) who, pretending to *search after truth*, was afraid to face it when it would have been presented to his mind; for the evangelist tells us, "And Pilate said unto Jesus, what is Truth? And when he had said that, he went out."

I am, sir,

Your obedient humble servant,

RICHARD WARNER.



Mr. WARNER's letter excites no surprise:—it is exactly such as we should have been led to expect from the specimen we had before seen of his temper and manner.

An acquaintance with elegant English writers is certainly necessary to qualify any man for criticism on English publications; but it certainly is not necessary that the critic's head should be stored with every faulty expression that may be found in every celebrated writer, merely for the purpose of showing that one of much inferior merit went into a beautiful garden, and came out bedecked with a weed accidentally left there by the possessor, but which the gatherer had mistaken for a fragrant flower. The expression, which Mr. Warner attempts to sanction on the authority of Dr. White, we deemed improper: if so, it is of little consequence from whom it was stolen.

Mr. Warner remarks, that a *trifling knowledge of human nature, and of the law of the land, had satisfied the reviewer that the specification of irregular clerical characters would have confirmed that description of people in their habits of profligacy, and would have subjected the friend of truth to the reuergance of a much more formidable tribunal than that of the Critical Reviewer.* We must also, in our turn, beg leave to remark, that had that gentleman given himself the trouble to read with any attention what he so confidently censures; it would have preserved him from a ridiculous mistake which he has committed in metamorphosing the *statute-books* of the Universities of Oxford and Cambridge into a clergyman! Mr. Warner was not required to specify any individual in whom the irregularities complained of might have been observed; we only requested him to point out *one among the many laws of the universities which it is impossible to observe, although those seminaries cannot be entered without swearing to the observance of them.*

He talks, likewise, about the blind zeal of the advocate for clerical corruption, on the same sort of foundation. We will resolutely maintain, that, in the article alluded to, no attempt is made to defend clerical corruption or corruption of any other description. We said, and we say again, that *the violent and indiscriminate invectives hurled against the body of the clergy are indecent and unnecessary.* We were not inclined to believe a body both numerous and learned to be radically corrupt on the mere *αὐτοῖς ἑστῶς* of this self-appointed censor, nor are we more disposed to believe it in consequence of his letter. *What truth is, or where it is to be found,* we shall not now inquire: but certainly we shall not look for it in the angry and petulant dedication prefixed to Mr. Warner's Sermons.

To the low abuse which his letter contains, we deign not to reply. He who has heaped dirt on the whole body of the clergy, will naturally throw it on an individual: but let him remember, that the justice or injustice of a criticism cannot be affected by the character of the writer.

In saying that Mr. Warner *may* have heard of the names of Butler and Paley, we did not mean to question his having heard of them: their fame has reached every ear. But we did mean to say, that, had he duly considered what those great men had written, he would have abstained from a censure which branded them (by implication at least) as wild enthusiasts, or worldly divines. Our observations we do not consider to be invalidated in the slightest degree by Mr. Warner's remarks. They, together with his Sermons, are before the public; and we shall merely request those who doubt the justice of our sentence, to remove their doubts by perusing his publication.